From Zion's Herald.

ANTI-SLAVERY.

From the Friend of Man.

TORONTO, Aug. 24th, 1839.

aliver Johnson, General Agent : all remittances are to be made, and all letters and relating to the pecuniary concerns of the

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TEATISEAUNTS making one square will be in-

in and supervision of a d the following gentlemen: Francis

VOL. IX.

WM. LLOYD GARRISON, EDITOR.

REFUGE OF OPPRESSION.

SLAVERY.

seried in our paper of to-day a commue inserted in our paper of newly a commu-oma a respected source, in relation to an ex-the evils and cruelties of slavery. We have sed the work. There is every reason to rely be a but there of evidence and on this subject? Who can doubt, that has knowledge of the frailties and passions of our nowledge of the trainties and passions of our it evils and cruelies occur under the sys-gratid hardly do to trust the angels with al-pited, irresponsible power over a portion of res. It is trial too severe and great for hu-those who pass through it with hands unts unhardened, are among the purest race. There is no better test of a shed of their race. There is no better test of a rime than his conduct towards his inferiors pendants. He who is perfectly fair, just, honourands them, is truly a good man. But very pass through the trials of slavery or any other, y faultess and victorious. It is undoubtedly any to find many cases of gross injustice and in a population of several miltions. But does this prove the statement in the Examiner, that by the slaves are well treated? What can not be such a laborious accumulation of instantials of the such a laborious accumulation of instantials. by such a laborious accumulation of insta-can, in this way, prove that Christianity tion on earth, civilization the greates the French a nation of cowards, and ourselves benevolent, as we are the most

the are spots on the sun. And were it not for on-demonstration, it would be easy to make us it a most dirty and dark mass of deformity. on is the same as that stated by the wri-

be well fed, clothed and kindly treated pretty extensive survey. We travelted ugh three slave states. We heard of some rough the care no doubt we might have many more, and written a very frightful might have contained nothing but the truth, ave been most false, and deceived mul itudes. ed to be informed of what travellers and need to be informed of want travelers and s can do? Have we forgotten Mrs. Trollope? s. Trollope stated 1: the but facts. We trust we wanting in a just abhorrence of slavery. But persuated unfarmess and injustice can promote cause. We must learn to weat our southern deanse. We must tearn to wear our southern or their slaves. People appear to have lost confidence in truth, honesty and conscience, a must be aroused before any thing can be done, loos excitement and sympathy must be awaking a point of the love of God sket upon as powerless. But it will not done the most be taken by violence. Our weater cannot be taken by violence. om cannot be taken by violence. Our weap e spiritual, or spiritual wickedness will oul

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PHILADELPHIA, Sept. 5th, 1839. -1 as a native and citizen of the South, am of to a a native and citizen of the south, an or se silve to anything tending to impeach the char-t, or wound the feelings, or if you please, the pre-rest that section of our country. Yet, I confess safe led that keen sensitiveness, which besets too you my fellow citizens, on one of the most imsubjects, that of slavery. I repose too just a see in the good sense and justice of my North-thren to be easily put out of temper by the bursts of new-born zeal which occasionally on those who have rapt themselves into a mm on the Abolition question. In this spir-ally pass by such effervescence unnoticed, thaps in sorrow that men whom I know to arted and liberal should give way to such hearted and interal should give with salest, as sometimes shames their effusions on this.

But I am happy, in the spirit of honest and discussion, to meet such a communication as Mr. Wilard in your last paper. Of the work he refers, and which is his subject, I am altois it be true that 'a very great proportion of the there free workers—it is a common remark the man will do and does twice the labor of

orant, and am content to take his statement in a general and brief manner to show him general reaches of the work of the second of der 'excessive toil, &c.' a thing incom-ely with such a position. On the contrary, slaves is light, very light compared with The slaves have invariably a task inegro. The slaves have invariably a task off pledge the word of every Southern man is almost always completed with case by a and some hours within the time. So much for twe toil. That their supply of food is scantly nature: their allowance is ample, and they alfar as my experience goes, have provision of their own which they cultivate successfulof their own which they cultivate successfulinvatine. In the city of Charleston, they
a large part of the vegetables consumed from
ounds. Their food is superior in quantity and
to that given to the Irish operatives on the
and Rail Roads. They are universally a
and long-tived people. Thousands are setowarged almost every night or morning for
ourances of almost impossible tasks. If their
to easily performed and constantly done within
to fourse this cannot be. It is unterly unaltere again I can set no evidence against the
to but a general and contemptuous denial of but a general and contemptuous denial o rge, by all who are Southern men, and who y thing of the truth. So sweeping a censure met by an absolute denial. But the nature itself shows its falsity. To believe it, you neve the utter deprayation of the whites, their asensibility to their own interest, which them to prolong and render serviceable the of the health of their slaves. Again, their crease under a system which if as above reprewould speedily exterminate, is direct and in-tertible evidence against its existence. 'Neith or public sentiment, in many places, afford any protection from the greatest tortures, meant by many places, I cannot of course e. But I speak from knowledge when I say arolina (and I believe threughout the South.) me and public sentiment do afford him protec-Within the past year, a white man was convict-menter upon a negro, sentenced to death and a refused by Gov. Butler of South Carolina. h in Columbia, the centre of slavery. Such amoa, if Mr Willard, or any man who has been to his conclusions, will only consider, how easy task is, by collating single instances of crime and dence running through long years, gathered from spaper authority, or even from more authorities. stress, in convict any country of any crime or set of others, and against these will balance the word of owands whom he must hold in regard for moral with, not to speak of the internal and most powerful deace hinted at above, their singularly rapid interest, he will easily form a more liberal judgment of a fellow christians, and conclude that sharery is is fellow christians, and conclude that slavery is not after all so fearful an evil as represented in the ex after all so fearful an evil as represented in the ages of his authority. Slavery, if a crime, if a burba, is not one of our seeking. It was forced upon the relatant colonies by the mother country, it was inherately us, and we have become adapted to it. As a bunan institution it has evils, but it has good—to force this it is only necessary to compare the registers of time in the two sections of the country. The free both is overlanded with prisons, almshouses and auth is overloaded with prisons, almshouses and bases of refuge, teeming with victims. Palaces of going, regiments of police, thousands of convicts and purpers maintained at enormous expense. I say these langs not triumphantly, but that before your charity fore crushing, it may ameliorate the condition of the free and enlightened rascality of your cities.—Look at the late ominous whisperings from the New York penticularry, for specimens of tyranus.

penitentiary, for specimens of tyranuy. The spirit of Mr. Willard's letter deserved a reply The South is ever ready to meet such discussage when in so gentle and truthful a spirit. Had I space, I could enlarge, but shall close here for the present, and remain





OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, OCTOBER 11, 1839.

From the Pennsylvania Freeman

BR. BROWN: On opening the Herald to-day, I was very happy to learn that only fice members of the M. E. Church voted for the resolutions purporting to have been passed 'unanimously,' by the 'Wesleyan Anti-Slavery Society' in Holliston; and which have lately been published in the Herald. And I exceedingly regret that even five members of the M. C. Church can be found in the whole of New-England, disposed to sustain that rotten-hearted, no human government, women's rights institution, called the 'Massachnested and oppressed. Tenderness is not the only attribute of justice. We desire first to be faithful—hoping always to be preserved from that moral cowardice which ways to be preserved from that moral cowardice which of justice. We desire first to be fairbful—hoping always to be preserved from that moral cowardice which bows down the whole man in slavery. We dread its influence as we would the poison of the Upas. Must the surgeon stand in pitying silence when the patient writhes in agony? Must be fear to probe the diseased limb when life itself depends on his skilful but resolute action? We put the question solemnly to the objector: if mild language and gentle measures are the most effectual, why has no slavery been abdished.

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Exsercise Figures W.S. Goenatz.

Since my return from the National Conversation at Survey my return from the National Conversation at Survey my return from the National Conversation at Survey my return from the National Conversation and which the importance of our labors among the republicism outcomests, especially as their numbers are rapidly increasing the present year. I rejoice to interest the subject on the subject of the subject on the subject of the subject on the subject of the subject of the subject on the subject of the

prospect of any pecunity; reward, or even a comfortable subsistence? This work, though derided by the
world, though neglected and contemned by most who
call themselves Christians, is one, I am bold to say,
that angels would delight to perform. It might weil
aliture down celestiat spirits from Mount Zion above,
and render them incarnate! But alas for the apality of the Christian public! When, oh when will
it ecare to spread its chills and death-damps over
she few famining friends of God's neglected poor?
Be. Gondell, I feel exceedingly aggrieved that I can
hold out no better encouragement to labyers in this
fruitfol field of Christian effort. My appeals are ineloquent and unavailing. My voice is weak and easityl hushed by the din of the-world, and the ocean roar
of selfishness. I have no time to solicit aid by excursions, nor do I think it wise, if I had—unguarded
as I am by any society, to travel ground that has
been burnt over by vite imposters from Canada. I
had rather die in the furrow, with ry hands to the
plough. During the last sixteen months, I have travelled over 8000 miles, at less than two hundred dollars expense, more than two thousand of which were
performed on foot. Through winty storms, through
piercing old, through drilled snow—breast high,
through abounding mire and slush of opening spring,
with 'fastings off,' with an empty purse, with aching,
wear is inspected and counted an
outeast, and the 'offscouring of all things,' if so I can
being sinners to Christ, and elory to his name. I care
not for this mortal frame, which serves only as the locomotive tenement of an immortal sprint that has been
office this mortal frame, which serves only as the locomotive tenement of an immortal sprint than has been
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soner the better, if it be God's will: but may infinite mercy vouchsafe to this afflicted people that instruction which will make them wise unto salvation, and to their self-denying teachers, a comfortable subsistence, which I am sorry to say, is more than they have hitherto had. I must be faithful in making have hitherto had. I must be faithful in making known the worst of the case, and would have teachers, much as they are needed, count the cost before they embark in this unpopular work. One of the first who came over in the fall of 1836, fell a martyr to the cause, and was laid in an untimely grave, with in the space of nine or ten weeks after his labors commenced. I still remember with the tenderess emotions, poor Joseph Lawrence. Though one of the

emotions, poor Joseph Lawrence. Though one of the most devoted of God's children, while living, he now slumbers in obscurity among the graves of the despised and neglected, 'unwept,' and without a slab to point to his slumbering ashes. Six out of the four-teen teachers employed last winter, were sick, some of them at the point of death, by reason of privations and sufferings, too grievous for human nature to sustain. Five of these sufferers were females; two of them are now teaching at Amberstburg. That others

ommenced. I still remember with the tenderest motions, poor Joseph Lawrence. Though one of the nost devoted of God's children, while living, he now lumbers in obscurity among the graves of the decident and the supported in water than the support of the support prethren, their names cast out and reviled, they ye have such sympathy with the heart of Jesus Christ, such sweet communion with him, that they do indeed 'count all things else as loss for the excellency of the knowledge of Christ Jesus.'

of them at the point of death, by reason of privations and sufferings, too grievous for human nature to sustain Five of these sufferers were females; two of them are now teaching at Amberstburg. That others of equal piety and zeal shall not thus suffer, is more than I can promise. I can promise myself and family no better fare than bread and water, without going in debt or beyond our means of support. Four teachers have recently come over, and four more are expected soon. Thus you see help, in the form of laberers, is coming, without the means of sustaining them.

In bonds of Gospel love,

Fraternally thine,

HIRAM WILSON.

John G. Whitter. By a private letter from our teachers have been employed for several months the excellency of the smowledge of Christ Jesus.

Brother Hiram Wilson has had the general superintendence of these schools for three years; and his good judgment, persevering industry, and great self-denial, ought to recommend him to the sympathy and aid of all the people of God. He employs teachers wherever he can find those whose hearts love to do do, and by God's blessing upon his own industry and the little aid he has received, he keeps a number of schools in operation. His labors are confined most type of these schools in operation him to the sympathy and aid of all the people of God. He employs teachers wherever he can find those whose hearts love to do judgment, persevering industry, and entered in the people of God. He employs teachers wherever he can find those whose hearts love to do judgment, persevering industry, and the supplement of these schools for three years; and his good judgment, persevering industry, and aid of all the people of God. He employs teachers wherever he can find those whose hearts love to do judgment, persevering industry, and aid of all the people of God. He employs teachers wherever he can find those whose hearts love to do judgment, persevering industry, and the specific persevering industry, and the specific persevering industry, and the specific persevering indu John G. Whittier. By a private letter from our basent brother, we rejoice to learn that his health has been much improved during his 'editorial furlough.' The readers of the Freeman will be equally gratified to hear, that he expects to return in the course of two or three weeks, and take charge of the paper. Our temporary connexion with it, closes with the present teachers have been employed for several months the present year. He has received from the friends abroad to keep the schools in operation only about \$625, learing him in debt above \$300. Christian brethren, shall be not be sustained? It is not his work, but the cause of our blessed Lord.

To show the spirit of his teachers, their steady reliance upon God, and their strong faith, we present ex-

To show the spirit of his teachers, their steady reliance upon God, and their strong faith, we present ex-

tracts from two of their letters or reports to Bro. Wilson. If this is not the true missionary spirit, then we know not what is. Shall such dear disciples of our thessed Saviour be suffered to want on account of the negligence of his people to supply them? They shall not want, for Jesus Christ is their protector; but their trethren and sisters may be so careless, so engaged in other things, as to lose the blessedness of helping them. One writes.

One writes, 'The Lord is blessing us abundantly, both spiritual

say, are there any that be saven, say no! But faith looks into the book of revelation and reads, 'many shall come from the east and from the west,' ke., and even now I can see a stirring among the dry bones, and the still breath of the Lord come like is causing them to move. May the Lord come like 'rushing mighty wind;' but we must not despise 'the day of small things.' Yet I long and pray for mighty things, and I can see no reason why we may not have them. It seems to me that Christians in these days them. It seems to me that Christians in these days them. It seems to me that Christians in these days them. is causing them to move. May the Lord come like a frushing mighty wind; 'but we must not despise 'the day of small things.' Yet I long and pray for mighty things, and I can see no reason why we may not have them. It seems to me that Christmas in these days have limited the Lord, and not began to take him at his word. I have felt for a short time like coming up and taking hold and proving it. O for more faith! It needs an Abraham here. Pray for us that we may have a recovery and stronger. them. It seems to me that Christians in these days have limited the Lord, and not began to take him at his word. I have felt for a short time like coming up and taking hold and proving iv. O for more faith! It needs an Abraham here. Pray for us that we may daily grow stronger and stronger. He has given us much of his spirit of late, and to-day I have been enabled to consecrate myself anew to his service. O it is biessed to be the Lord's. I had rather be a door keeper in the house of my God, than enjoy the pleasures of sin for a season. The Lord gives me strength to do my duty from day to day, and by his blessing I am enabled to say at night, I have done my duty for more they get nothing, and the more entain it is that they never can get any thing, or have any thing? We could tell them of quite a mass of poverty of this type amid their own ensures of nothing, and the more certain it is that they never can get any thing, or have any thing? We could tell them of quite a mass of poverty of this type amid their own ensures of the field of brute labor? and of a poverty so hopeless, that the more and harder they work, the more they get nothing, and the more certain it is that they never can get any thing, or have any thing? We could tell them of quite a mass of poverty of this type amid their own ensures of the save any thing?

(2) Fire for a half hour, on a free hearth-stone—or a free fire side, without a spark, are wealth and comfort can slaves, 2,700,000 of whom he under the eye of omnipotence, in this land of liberty and of a poverty of the second tell them of quite a mass of poverty of this type amid their own ensures. ures of sin for a season. The Lord gives me strength to do my duty from day to day, and by his blessing I am enabled to say at night, I have done my duty for this day, yet how hittle! I am an unprofitable servant, but, bless the Lord, when I am weak then am I We were right glad to hear from you-may strong. We were right glad to hear from you—may the Lord fill you and yours with all the fulness of the Godhead. Christ is all we need under every circumstance—praise to his name for such condescension. O how shall we praise hiw enough for it; had I a thousand hearts to give, Lord, they should all be thine. Let us hear from you soon, dear brother, and may we hear of your prosperity both spiritually and temporally

of your prosperity both spiritually and temporally. Another says:

'Sister has given you a summary view of what we are doing, and of our great prosperity. Surely, 'the Lord of hosts is with us, the God of Jacob is our reference.' We have felt that four find some good in reserve for Madden; yea, we have strong confidence that he will help us, and that right early. The Lord has in a good degree given us favor in the sight of the people, and our influence is feit by many that despise our employment. We have, with all our prosperity. our employment. We have, with all our prosperity, many trials and perplexities to encounter—much ignorance, superstition, and jealousy to combat with. The whole armor is needed in this field, and the King whom we serve, has kindly provided the garments of salvation; and thanks to his name, he does not desire us to enter into this warfare at our own charges.

MR. CLAY'S SLAVE.

Chronicle:

'When Mr. Clay visited Canada a few weeks ago, he took with him a servant man. Charles, who, we believe, was born in his service, and has attended upon him for many years. At Montreal, we believe it was, some of her Brittanic Majesty's subjects approached Charles with assurances that he was as free in Canada as Mr. Clay, and that he could now leave him without the least icar of being compelled again into his service. For some time Charles listened to these suggestions with silent disregard—but, as they were pertuactously pressed upon him, he at length put a stop to the entreaties of his philanthropic friends, by telling them that he was as well aware as they were of the case with which he could now gain his freedom; but that, in fact, in the service of Mr. Clay, he had as much that, in the service of Mr. Clay, he had as much that, in the service of Mr. Clay, he had as much that, in fact, in the service of Mr. Clay, he had as much that, in fact, in the service of Mr. Clay, he had as much that he was a swell aware as they were of the case with which he could now gain his freedom; but that, in fact, in the service of Mr. Clay, he had as much the samp of point and sumply New Orleans, or polite Washington city, is canny. New Orleans, or polite was sumple and at autionto a chivalrous purchaser, for seem sold at auctionto a chivalrous purchaser, for end seem sold at auctionto a chivalrous purchaser, for end seem sold at auctionto a chivalrous purchaser, for seem sold at auctionto a chivalrous purchaser, for seem ease with which he could now gain his freedom; but that, in fact, in the service of Mr. Clay, he had as much liberty as he needed or desired; that he preferred to remain with him, and that, in short, he would not leave him for both the Canadas.

him for both the Canadas.'

This is a very pleasant story indeed, and quite novel withal, proving just as conclusively that slavery is better than freedom, as the voluntary removal of the tories to Nova Scotia in '70, proved that colonial bond, age was preferable to national independence. Those who are aware how many sleek divines and service editors, among white folks, are ready to argue that slavery is a blessing, will not wonder that even among people of color, where every body seems to expect a nobler spirit, here and there a pampered menial should be found, who might actually prefer the lazy indulgences of a watter on Henry Clay to the necessity of earning free bread by honest industry. The inference twhich the Baltimore man would have us draw, that, therefore, it is right for Mr. Clay to hold his fellow. the baltimore man would have us draw, that, herefore, it is right for Mr. Clay to hold his fellow-nan as a slave—is too strained for our assent.

But it is possible this colored man, if he were free to

ell the whole truth, might put a very different face on he matter. The lords of the Philistines, when they the matter. The lottes of the Finishines, when they wanted to tempt the Almighty, put the ark of the covenant on a cart, and yoked the cows in the team, but shu up the calves at home. It is one of the refinements of American slaveholders, to lay hold of the finer sympathies of human beings as the subject of heir wanton experiments. And as the day of mira their wanton experiments. And as the day of mira-cler is past, and the Almighty does not interrupt the course of nature, even to save republican serviles from being caught in the delusions they covet, our modern Philistines are able to keep the ark of the Lord in the temple of Dagon. Perhaps Mr. Clay's 'servant man Charles,' having been 'horn in his service,' (i. e. born contrary to the Declaration of Independence, which says all men are created equal,) has also a wife and children that he loves, or an aged mother towards whom he wishes to fulfil the fifth commandment, or some young sisters or brothers, or other beloved relations, that are subject to the absolute and irresponsible control of Mr. Clay or some of his friends, and who would incur the fearful inflictions of a slaweholder's fury as the penalty, if 'Charles' did not return. And his spirit was too manly to let them suffer as his hostages, even though his own liberty, dearer than life, must be the forfeit. The applause which sixty generations have bestowed on the self-sacrificing Damon may find worthier objects among the subjects of many to the Declaration of Independence, which

y. We should like to know his response to the fol-owing appeal in the case, which coming from a de-outed political friend, it is possible he may think wor-ny of consideration. The editor of the Cincinnati fazette, after copying the anecdote above, very prop-

CONDITION OF WOMEN IN EUROPE

them. One writes,

'The Lord is blessing us abundantly, both spiritually and temporally, and knowing that an account of our prosperity would cheer your soul, I hasten to give it. Yes, we have indeed proved this to be true, that he that watereth shall bimself be watered.' One school room at present, is a garret that I obtained with some trouble. Our school numbers forty now, and fifty in prospect. Six are white children,—two Indeads signed, and no doubt we shall have more. I went up to Detroit and got a donation from the Bible and Tract Society, and have just returned to-night from distributing. It is cheering, as well as astomshing, to see the eagerness with which they are received by the people. They would follow us through the streets; and at the corners of the streets they would collect to beig them. May it prove a word in season to awaken them from the awful darkness in which they have been involved!

Br. Wilson, I am surprised more and more at the awful state of rebellion this world is in. I do not wonder at the question being asked the Saviour, Are there few that be saved? Unbelief would say no! But faith looks into the book of revelation and reads, 'many shall come from the east and from the west,' See, and even now Lean see a stirring manure into the vineyards in baskets.' (7)—Exeter Ners Letter.

CONDITION OF WOMEN IN EUROFE.

Professor Stowe, of Cincinnau, states the following fact, in a recent number of the American Biblical Receivation? We have, in the United States, no idea of the hope-less poverty to which great masses of people in other countries are condemned. (1) Milions of industrious and virtuous families in Europe can afford in the servers the action of the basis of the servers we after to keep a fire only an hour or two in the countries are condemned. (1) Milions of industrious and virtuous families in Europe can afford in the servers the action of the laboring would be action; we have a fire of the manufact in the markets in long baskets lashed to the hot of the laboring women of Germany a

ing upon us the gaze of the excited world. We con

mg doon us the gaze of the excited world. We com-mend the travelled professor to look at home!

(3) Deplorable fate indeed, when compared to the comfort, competency and content of slavery! One would suppose the learned professor's summum bonum was good white bread, and enough of it. Man cannot live, in more senses than one, on bread alone. He wants a taste of liberty, at his meals.

(4) And do it probably cheerfully—since it is for themselves and their children—and not for heartless, whip-armed masters.

whip-armed masters.

(5) Germany and France have poor, bard-working the country, and all other unchristian romen. Like this country, and all other unchristian ands, the woman is reckoned an inferior, because she the weakest in animal strength, and therefore made to bear burdens, and serve her stouter lord. France and Germany have no slaves. Their Rhin and their Seine are profaned by no such keels the waters of the professor's Potomac, freighted with man-merchandize, for the American market. The women of Germany and France have an interest in their own labor. The professor's colored country wo-men have none in theirs. Yet he can't see the differ

(6) Our countrywomen do the outdoor and indoor labor, of man and of beast, for less than nothing.

(7) Therefore slavery is no great affair—the slaves are better off than the working classes of other countries—other nations better mind their own busines hear to broding as wheeten as to wing, and girl, w

LETTER TO JOHN QUINCY ADAMS

We have received a letter addressed to this distin We have received a letter addressed to this distinguished statesman, in reply to his celebrated letter to the people of the United States, by Dea. Daniel Galpin, of Berlin, Connec icut. So many able pens have been employed on this theme, and so much time has elapsed since the appearance of Mr. Adams's letter, that the reviewer will not expect us to publish his strictures. We are surprised, however, at the facility with which, as it appears from this review, an unlettered, plain man, of good common sense, can expose the sophistry and misapprehensions of able statesmen. We give only one specimen. only one specimen.

'You,' says the reviewer to Mr. Adams, 'say in might be a sin in you to hold a fellow-creature in bond age for life. But you are not to judge another who thinks differently. Therefore, if you see a thief, and know that stolen property is in his possession, you are not to denounce him as a thief, if hethinks differently from you! On the same principle, a judge may not pass sentence on a criminal, if the criminal thinks differently from him! Strange logic. Hence I consider your quotation from Scripture entirely inapplicable.
The passage means merely that we are not to pass judgment on another without sufficient reason.

The reviewer thus concludes his letter:

The reviewer thus concludes his electr:

'Doubtless you have been led, before this, to inquire: who is it that thus assails me? I will tell you, sir.—
It is a man that stood on Dorchester hill, beside the great and venerable Washington, enjoying the pleasure of seeing the British fleet and army sail out of Boston harbor, on the 17th of March, 1776. God has been pleased to shield my head in the day of battle, and recognited up. It are only independence secured. and permitted ine to see our independence secured and perintted me to see our independence secured. He has spared my life to old age, more than fourscore years. I am now engaged in a cause, which I consider of much greater magnitude than the achievement of our national independence. For we know, if we had made no resistance to Great Britain, or been conquered, our situation would not be one-tenth part so bad as that of three millions of people born in this boast ed land of liberty .- Conn. Observer.

The Working Men.—'I heard, a day or two since, that nearly all the working men on the new Exchange, in Wall street, are abolitionists' So writes a friend from the city of New York. And why should not the working men be abolitionists'! It is a question whether men, 'bleached or unbleached,' shall work for nothing, or be paid for their labor! It is a question whether they shall be the holders of property, or be reduced to chaitels themselves! We remember when we were in Middleton, near Newport, R. I. above two years ago, hearing an ancedote very much to the point. A slavess, even though as be the forfeit. The appliantage of the self-sacrificing and worther objects among the subjects of many and worther objects among the subjects of many in more releases tyrant in republican America.

If, then, on these or any other grounds, Charles had made up his mind to return, there is not a slave in the whole South so stupid as not to know, without being told, how he must answer such proposals, if he would avoid being sent down the river, to the New Orleans man-shambles, or to his master's sugar plantation, as soon as he returned home.

The Clay is welcome to all the honor which the well-standard of the well-considered answers of the self-considered ans couple of his sons, were taking their 'tuncheon' in the field hard by. He presently began to compassion ate the farmer, and told him how much better it we uld be to have slaves to do his work for him, instead of toiling himself in the hot sun. This drew on a dis-*And how has Mr. Clay requited this noble conduct? this self-devoted free-will offering, in support of the favored institutions of the South?'

'I have read or heard the anecdote of a wealthy northern man, of northern principles, of this import. In visiting his large estate, he tarried over night with his tenant that kept a sung country tavern, on a farm of 200 acres of land. The tavern keeper owned a beautiful poney, which became an instant desideration to a little son of the proprietor. A proposition to purchase was made, but a sale was declined. Soon after the morning departure, the lad came cantering on the poney to his father's varriage, with a note from the owner requesting the father to permit the boy to receive it, as a present, from one upon whom he had bestowed

Perms Perms III C. H. Well, Allephony: J. B. Vashon, Perms Perms III. C. H. Well, Allephony: J. B. Vashon, Pittaburg: M. Preston, Heat Groce: Joseph Politon, Jr. Swen; Thomas Peart. Emergeries: T. Hambieton, Emergerie; B. Kent, Andrew: Alreige: John Cox, Homeston, Rev. Charles A. Boyd, Erie, Erie Co.
Onto-James Boyle and Wm. M. Johnson, Cincinnati; 4. Oleutt, Medina; Pr. J. Harvey, Harveysburg: Abut G. Kick, Barryville: Wm. Hills: Oberin: James Austin, Americe; Lei Holmes, New Linkon; Joseph A. Dugdale, Cortwille. NO. 41

ISAAC KNAPP, PRINTER.

From the Union Herald.

Maine—Feth Rogers, Steuben; Nathan Winslow, Portland New Hameshine—Davis Smith, P. gwienth. Vermont—John Bement, Woodwick.

Nemonia-John Bement, Houstacke, Massachtestra-G. Whippie, Neuburgort; Isaac Steatus, Massachtestra-C. Whippie, Neuburgort; Isaac Steatus, Massachtestra-C. Whippie, Neuburgort; Isaac Steatus, Mansfeld; Luther Boutlett Gerdon; B. F. New halt, Sorgue; R. Wilder, Fitchbox; J. T. Everett, Princeton; J. Chuych, Spring-Se d.; W. S. S. I. See, See in; Henry Hammond, Dodge; Dongel, G. Hidmer, Larett; Isaach V. Marshall, Docchester and vicinity; Richards: French, Fitch Airer; Wm. Headerson, Hauver; Wille, Marshall, Docchester and vicinity; Richards: French, Edward, Miller; Isaac Austin, Northerder; Elion Richards, Regmonth; Thos. J. Baket, Borcester; Wm. C. Show, Meterturen; Amstin Bearse, Contectite; Israel Perkin, Lyan; Elijah Bird, Amerika, Jahne Bayenport, H. Boyletin, Ruson; Marshfeld; James Bayenport, H. Boyletin, Ruson; Islands, Marshfeld; James Bayenport, H. Boyletin, Ruson; Islands, W. Marsh, Parettecket; Elias Smith, Pourteen.

Foodel 16.350 - William Ausmit, Fusedlyn; S. S. Cowles, Convergence—Geo. W. Pennon, Brooklyn; S. S. Cowles, Environ. Thos Kinne, Jr. Assettick, Julien; Charles S. Martin, Albany; S. W. Penedict and Thomas Van Ranselner, M. V. My; James C. Fuller, Manecutrice; John H. Barker, Peru.

NEW MODE OF NEGRO EMANCIPATION. We have been very sensibly affected, for a few weeks past, with a practical exhibition of a new method to effect the emancipation of our poor, anhumanized breihren and sisters. The facts in the case are these. A gentleman, formerly a resident of this village, a member of one of the largest and most respectable denominations in our land, once occupying the honorable station of Professor in the Oncida Conference, Seminary, holding the spaced office of consequence.

bonorable station of Professor in the Oncida Conference Seminary, holding the sucred office of an ambassador of Christ to a perishing world, something like a year ago, left this village, where he had resided for a number of years, and took up his residence in Old Virginia, as Principal of one of the Literary Institutions in that State.

This gentleman professes to be opposed to slavery as much as any body. And, in the event to which we are about to refer, he has given us an occular demonstration of it. We admire consistency in any man. This gentleman, after having resided in Old Virginia, a short time, according to the custom of that land of anti-slavery, succeeded in extricating from the hands of a slaveholding minister, a female servent girl. land of anti-slavery, succeeded in extricating from the hands of a slaveholding minister, a female servant girl, for the small sum of \$40 a year, and when the period arrived for visiting his friends at the North, he and his lady resolved to take the emancipated servant girl with them. Soon after, they arrived in Cazenovia, having left behind them a babe, belonging to the servant girl. (No marvet that she is anxious to return!) Now for the results of emancipation. 1st. The girl is delivered from an inhuman Christian, ministerial slaveholder, and is in the possession of a kind, indulgent, christian master. 2nd. She is delivered from the trouble of taking care of her own babe, and has the pleasure of caring for the babes of her new mas-

the trouble of taking care of her own babe, and has the pleasure of caring for the babes of her new master. 3d. She has the pleasure of bidding a transient farewell to her native, slaveholding State, for a temporary residence in the Free State of New York. 4th. She leaves the society of the oppressed for the company of the Free. 5th. There, she was shut out from the house of God and the exalted privileges of the holy Sabbath. Here, she is permitted to accompany her new master to the sanctuary, and listen to the words of eternal life, not boxed up in a negro pew, fitted up f r the express purpose, but in the same pew with her master. 6th. There she was compelled to drink the bitter cup of slavery, without hope of being released; here she can taste the sweets of liberty, with the confident expectation of returning, within a few the confident expectation of returning, within a few weeks, (for we understand the gentleman is bound, in the sum of 8800, to return her in safety,) to her former

degraded condition.

The above named blessings, readers of the Herald, are some of the glorious results of this new mode of NESSO EMANCIPATION. It has taken this gentleman, about one year, in the school of patriarchal Virginia, to acquire his benevolence, and his knowledge of this New FLAN of anti-slavery. Our readers may rest assured that he is as much opposed to slavery 'as any body,' as any colonizationist, his own words for the

And now, we wish to ask, if there are not other good And now, we wish to ask, if there are not other good abolitionists, who are willing to adopt this scheme? Abandon the old, impolitic, harsh, ungentlemanly mode of denouncing the South, and go into the midst of them; submit to their customs; array yourselves in their costume; ingratiate yourselves into their favor, and thus succeed in obtaining possession of their walking goods and chat els. What say you, friends? This is the are for new things. is the age for new things.

From the Advocate of Moral Reform.

A PAGE FROM A TRAVELLER'S NOTE BOOK. STEAM BOAT 'NILE.' Ohio river, Oct. 8th.

heart is pained, my soul is sick, with every day's of wrong and outrage with which earth is filled.'

The colored passenger who has excited so much in-the most painful circumstances. As I am writing this for a beloved mother, I need not apologise for stat-ing the particulars of the case. Soon after we came on board, at Pittsburg, we observed in a corner of the an effort to conceal her tears, but sorrow and despair were visibly impressed on every feature. She was making an effort to conceal her tears, but sorrow and despair were visibly impressed on every feature. She was not allowed to leave the cabin, and when her food and drink were sent her, she refused it, saying she would rather die than live. rather die than live.

At length she became sick, and my husband was at length she became sick, and my husbanh was called in to prescribe. He found her in a raging fever—bled her and gave advice; but her malady could not be healed by medical skill. Her history is briefly this. Her mother belonged to a Southern Planter, and when she was but a child, he parted with the mother, but retained the daughter in consideration of her uncorrected the second of the secon but retained the daugnier in consideration of her un-common beauty, signifying his intention to keep her while she lived for the basest purpose. She had re-ceived some instruction, and possessed a quick sense of right and wrong, and every feeling of her soul re-volted at her condition. But there was no escape, and volted at her condition. But there was no escape, and no carthly hope of redress. She exhibited upon her body indelible marks of the cruei thongs that had from time to time compelled her to remain the helpless victim of a licentions master. Her situation, too, spoke loudly of his guilt and shame, and this had been a strong inducement for her to risk her life in pursuit of freedom from a most oppressive and intolerable bondage.

She had escaped from Tennessee to Pittsburg with out detection; but an advertisement containing accurate description of her person, and offering a high reward, had reached the Capt. of our boat at P...., and he did not suffer her to land. An hour since, we arrived at Cincinnati, and the master came on board. rived at Cincinnati, and the master came on board. The poor girl was pale with agony, and so weak she could scarcely support ber weight. With a look and manner that was as freezing as it was cruel, he commanded her 'off the boat,' and she obeyed in silence. The Capt. received his 'reward,' and calling out to his men 'Go ahead!' turned away from the contemplation of a scene of misery which his agency had increased and perpetuated. The ladies' cabin has been literally a 'bochim' for the last half hour. There is a deep fountain of sympathy in the heart of woman. a deep fountain of sympathy in the heart of woman, and those of us here who are not mothers, are sisters and on feelings of indignation and grief are prompted by the common dictates of humanity. We had be-come interested in the poor sufferer, as a fellow being, and the reflection forced itself upon our minds, that our fate would have been like her's, had our Heaven-

our fate would have been like her, and our feaven-ly Father placed us in similar circumstances. Cannot something be done by Christian women at the North to induce their Southern sisters to look at this one feature of the System? And when they have looked at it prayerfully, will they not act?

ENGLAND—O'CONNELL. Extract of a letter from an intelligent American gentleman in London, duted August 30, and received by the British Queen.

'In a recent interview with O'Connell, he expressed a great interest in the movements of the abolitionists; he looks upon Texas with many forebodings. He has thrown himself before the public here in opposition to the recognition of Texas, as a State in correspondence with the Crown of England, unless slavery be abolished, and provision be made in that region for a peaceful and quiet asylum for the free colored man. You will see his letter to Joseph Sturge on this subject.—He told us that he would soon address his Irish brethren in America, on the subject of slavery; and also the Catholic Bishops. We encouraged him to hasten the fulfilment of his devisings in this matter. You may expect that the testimony against your great national sin. from this side of the water, will wax louder and stronger. The time has passed in which the slaveholder can buy and sell his brother in quietude.'—Emantipator.

The South—The papers of the South are all discussing the case of the captive Africans, abusing the abolitionists for meddling in the matter, and trying every way to make it out that they should be at once given up on the claim of the Spannards. The New York Commercial of Tuesday gives the southrons the following plain hint on the subject, which they will doubtless regard as a sign:

doubtless regard as a sign:

"IF In all suavity we would admonish our fellow-tizens in the slave states, to beware of interference; in regard to the crew of the Amistad. If they are wise, they will abstain from making an issue on that case. The strongest opponents of the abolitionists at the North, are firm in the conviction that those negroes 'ARE, AND OF RIGHT OVERT TO BE FREE!")

Your ob't. servant, A. H.

From the Philanthropist.

ABOLITION AND THE M. E. CHURCH. ABOLITION AND THE M. E. CHURCH.

Last Friday, the subject of abolition came up in the Ohio Annual Conference, in session at this place, on a motion to non-concur with certain resolutions of the New England Conference respecting slavery. The chief speakers were, bishop Soule, Jadge Burke, chairman of the famous market-house meeting of 1836, and J. B. Findley, who advertised all the world that he was an old back woodsman, that he did not care about the property of the was not afraid of maners, nistale was an old back woodsman, that he did not care about being reported, for he was not afraid of papers, pistols

They all professed to regard slavery as an evil, but they are the of it, that was the question. Mr. Find-had carefully examined what abolitionists had itten on the subject, but for the life of him he could ery. If Mr. Findley had not been mystified by pre-miceptions of the marvellous difficulties of the subject, would have learned that their plan, was the same as the New Testament plan for converting the w repentance, turning away from sin, and adhering to the truth under all circumstances. But, this is too simple for our reverend teachers to understand. It is like Elisha's prescription for the leprosy of Naaman the Syrian. They have so long been perplexing themwith efforts to discover some complex remedy selves with efforts to discover some complex remedy for the complex evil, that when they are told, it is simply necessary to 'wash and be clean,' they swell with as much scorn as did the proud Syrian. 'Behold, I thought, He will surely come out to me, and strike his hand over the place, and recover the leper.'

A plan! a plan! One can hardly treat this shallow objection with any respect. Mr. Findley says he has examined this subject. Has he done so! Did he read in our last week's paper of the emancipation of twen-

in our last week's paper of the emancipation of twen-ty-one slaves by Mr. Birney? Was not his plan an exty-one staves by Mr. Birney? Was not as plat in ex-cellent one? Could any thing be more simple, more brief, more conclusive? Cannot Mr. Findley under-stand it? Cannot his good brethren in Kentucky prac-tice it? Perhaps they are not prepared to sacrifice twelve thousand dollars' worth of property, as Mr. Birney did—(speaking in slaveholding style.) Ah-this is the difficulty. Were it not for the eloquent op-position of dollars and cents to the plan of immediate mancipation, its virtues would soon be acknowledged

Mr. Burke also professed a very extensive acquaintance with the whole subject. And yet, he was no less puzzled as to what should be done to get rid of the evil. 'Modern Abolitionism,'—O, how he despised it! 'Why, if they were all set free at once, we should be over run with them.' This is the man, who knows all about it. if they were all set free at once, we should be over run with them.? This is the man, who knows all about it. Of course he is well acquainted with the results of emancipation in the West Indies. Surely, a judge, a post-master, a preacher, could not be ignorant of so great a movement, with its consequences. And yet, he talked, 'for all the world,' as if he had never heard of such a thing. It is sheer impertinence for men thus to talk on a subject on which they reject all light.

Bishop Scale warned the Conference that such res-Bishop Soule warned the Conference that such res

Bishop Soule warned the Conterence that such res-olutions as those of the New-England Conference, could have no other effect, than to divide the church. What would be gained by such a result? Would Slavery be extirpated? Not at all. He begged them to consider whether the present connection between the Northern and Southern portions of the church was not salutary to the latter. If the slaveholders were cut off, the churches in the free states could no longer exert the churches in the free states could no longer exert any influence on them. Judging from the past, it would be difficult for the Bishop to explain in what way this connection is to prove salutary. What is the state of the case so far? Has the practice of maintaing slaves increased in the southern portion of the church, during this connection? Has the power of slavery been weakened? Has anti-slavery sentiment extended? Has there been a growing anxiety for the welfare of the slave? It is a matter known to the world, that all these questions must be answered in the negative. Anti-slavery sentiment has steadily diminished among Southern Methodists; the slave-holding power has extended and established itself, in their churches; the number of slaveholders has great-ly multiplied; and a determination has every where been manifested to defend slavery on Bible grounds, and install it in the highest offices of the church and install it in the highest offices of the church.

Who does not know, that at the last general conference, a strenuous effort was made to elect a slaveholding bishop; and that, at the next meeting of this body, the attempt will be renewed, with the threat on the part of the slaveholders that failure may result in seces-And yet we are told that the connection of free, with

slave-churches is to prove salutary to the latter? stave-enurches is to prove saturary to the latter? So far from it, it is a connection which will be ruinous to both, judging from the past.

It has already crippled the moral inducence of the Methodist Episcopal church. It has destroyed its independence. It has corrupted the sentiments and spirit of the northern membership on the subject of

spirit of the northern membership on the subject of slavery, leading them to regard an acknowledged sin with lenient eyes. It has smitten nearly the entire church with dumbness, so that it has no voice against an evil, in opposition to which the whole christian world beside is rising up. Finally, by this connection, the good name of the free state membership is spread as a mantle over one of the most abominable crimes that man can commit, and its moral influence perverted to save the criminal from the stinging reproaches of his own conscience, and the withering indignation of hontle he cared for abolition papers. He affected prothe he cared for abolition papers. He affected profound contempt for abolitionists. He never would by pen or tongue contradict one of the reports circulated against him by these men. He had other work to do. He could not descend to meddle in the filtry waters of such contention. As he said this, his voice grew still more hollow, and he drew his head back, with ineffable dignity. Not only the bishop, but Messrs. Barke and Findley were at no pains to concert their contempt of abolitonists, and they were all anxious to show how little they cared for what might be said of them in abolition papers. Possibly these gentlemen may have reached so sublime a point in christian experience as to regard with disdain the opinions of their fellow-men: still, their excessive auxiety to have every body know it, is pretty strong evidence of self-de-

ception.

The motion for non-concurrence was carried, only two voting in the negative. The abolitionists in this conference, number, it is said, about thirty; but according to a plan previously agreed upon, none spoke on the present occasion, and none voted, excepting two. They had their reasons, which may hereafter according to be explained

From the Boston Courier. MORE KIDNAPPING.

Wm. Ino. Clark, member of the Committee of Vigilance of the city of Richmond, Va.

Dear Sir—Your letters of the 21st and 23d ult. ad-ressed to Messrs. Geo. Whittemore, Amos Stearns, and George Brown, of this city, on behalf of the Comwhich you are a member, and furn some account of the arrest of two kidnappers, and the rescue of two boys—one a mulatto and the other a black—found in their possession, were placed in my hands on the evening of the 26th ult., with the request, hands on the evening of the 26th ult., with the request, that I would proceed to Lunenburg, inquire into cer-tain facts alleged in those letters, and take such action in the premises as might then appear to be requisite. I have complied with this request. I have visited

Lunenburg, and ascertained that the stat ascertained that the statements made ee by the mulatto boy are all essential to your committee by the mulatto boy are all essentially correct; and that your suspicion of the kidnappers having accomplices here at the North was not without reasonable foundation. The investigation instituted by me established the following facts:—

On the 2d ult. two men, the one calling himself Shearer, and the other Wilkins or Wilkinson, accom-panied by William Little, commonly called Bill Little, stopped at the house of Caira Hazard (or Caira Robhas Hazard, as she sometimes writes her name) in unenburg. Shearer and Wilkinson professed to re-de in Washington, about sixty miles distant, the lat-ter to keep a tavern in that place, and the former to be his clerk. They solicited Caira to permit her son, Na ham Gardner Hazard, to go and reside with them to serve in the tavern; telling her, that the lad should l serve in the tavern; telling her, that the lad should be well taken care of, and furnished with a good common education, provided he should be pleased with the situation, and disposed to remain till he should be twenty years of age; and promising to return the boy to his mother, at any time when either he or she should wish it. Bill Little (whose house is but a short distance from Caira's) professed to know these men, and at his earnest recommendation, Caira, pleased with the idea of obtaining a good place for her son, c. mplied with their solicitation. The boy was taken away by them. His mother had no further knowledge of birm till I informed her that he was in Richmond, Va., hav ng been rescued from the hands of kidns d, however, that she had been previously alarmed he boy's safety, especially since hearing of the kid-ling of the Wornester how and hearing of the kidfound, however, that she had been previously alarmed for the boy's safety, especially since bearing of the kidnapping of the Worcester boy, and had induced some friends to write letters of inquiry respecting him. Joy enough, I assure you, was diffused through the bosom of this mother, when I assured her that her son was safe, and would soon be restored to her arms again.

On Saturday evening, Little was arrested, as an accomplice, and taken before Justice David Brigham of Fitchburg, who, after a partial examination, postponed

omplice, and taken before Justice Dation, postponed fichburg, who, after a partial examination, postponed arther consideration of the case till next Wednesday further consideration of the case till next Wednesday week, in order, as he said, to allow the accused time to obtain proof of certain allegations made by him and designed to prove his innocene. He was ordered to recognize in the sum of five hundred dollars for his appearance on that occasion; a paltry sum enough, one would think, considering the enormity of the offence with which Little stands charged.

Geeger, the other individual whom you supposed might be criminally concerned in this affair, is doubtcent; having, so far as appears, merely told hat was strictly true, that Caira wished to pro-Little, what was strictly true, that Caira wished to pro-cure a place for her son—not dreaming, most proba-bly, that there was a design to steal the boy.

The Shearer engaged in stealing Nahum Gardner | These and other reasons, which our limits do not

and christian people. A resolve was adopted by our last Legislature, em-

owering the Governor, in cases of this sort, to take li requisite measures for procuring the deliverance of tizens kidnapped, and restoring them to their homes,

Boston, Oct. 1, 1839. GEO BRADEURN.

From the Portsmouth Journal.

inventive genius to find what a variety of intricate legal questions can be raised in respect to the case of the surviving Africans now detained in prison, we would solicit the candor of the public to a few remarks would solicit the candor of the public to a few remarks founded in the plain principles of common sense. Legal quibbles and speculations, when opposed to the immutable principles of justice, ought not to have the weight of a feather. The elaborate arguments of counsel seem to have the effect of filling the Court, consel seem to have the cheek with doubts and 'cmconvened to try these Africans, with doubts and 'cmbarrassment: —what was plain and clear before,
was involved in obscurity by the discussion. Can it
was involved in obscurity by the discussions for
been a resident of this town some two years—and by blood of our foes, to escape a less galling oppression, now raise a moral or legal question, whether these Africans were justified in taking life to escape a bondage worse than death? The Grand Jury of Connections of the content of cut, with the advice of the judicial tribunal, and the of freemen in every town, hamlet, village, and ity of New England, have already declared that they are not guilty of any crime or offence cognizable under our laws Why, then, we demand, are they any Guiltless, yet undergoing the punishment of criminals in loathsome dungeons!

And there, unacclimated, to be detained, until perhaps death ends their sufferings! And for what? Is it because, like brave fellows they imitated our example in striking for liberty? While we appland their courage and heroism, shall we treat them as felons! Is Connecticut jail to be converted into a Bastile. and a Connecticity fair to be converted into a Basine, and shall its doors not fly open? Is this American justice and humanity! If you have a lively imagination, imagine, if you can, their extreme sufferings, first on the middle passage? across the ocean—secondly dur-ing their incarceration in the dungeons of Havana, and thirdly for many weeks floating in the Amistad, while their sorrows were mitigated under the bright hope that they were sailing towards 'the rising sun, and lastly in a prison, daily expecting the executioner's knife, in a land where the Constitution and laws forbid slavery!! American justice! Let it never be named, until it puts an end to the sufferings of those poor, wretched, and friendless creatures. Suppose fifty of our citizens were seated by the Congoese of Algarines and cast into dungeous—what should we say or do? Let Tripoli answer. As we did then, so would we again do. Our floating batteries would and thirdly for many weeks floating in the Amistad, while their sorrows were mitigated under the bright say or do? Let Tripoli answer. As we did then, so would we again do. Our floating batteries would storm and batter down their castles, unless our men should be surrendered. And shall we, a civilized, thristian nation, be shamefully guilty of conduct disgraceful to a heathen tribe, for no better reason than that we are powerful, and the African nations are powerless! Shall we, the sons of liberty, now attempt the property of the miserable, the deappease our consciences by the miserable, the de-ding, and the contemptible subterfuge or legal ibble, that it is no concern of ours, because a cer-n Spanish Don, 'a gentleman,' to be sure, a SLAVE. grow the the hand and seal of a pirate, the murerer of one half the cargo on the middle passage, by irtue of which a portion of the survivors were instantpinions in ineffable detestation. It would be degrad-ing to argue with such men a point of law in a land f Bibles, of liberty, and of law. Nor could a self-vident proposition be elucidated by argument. What united states recognize. This part of the cargo (the proud aristocrat come within its cutting influence, and human flesh) as property! And as goods and chattles, the Federal Judiciary may take jurisdiction of the same, and as such it (not they) may be appraised (in dollars and cents) and bonded! Suppose that the Friedling and shaking, or the car of reformation threatens to crush them beneath its ponderous weight, whose fault is it? Not of the faithful sentined that has stood at his news sampling the alegent is transactive.

ment that such questions about property in their flesh would have been raised by astate lawyers and judges? Had they been, the alarm of war with England and for the safety of our seaboard cities would have rung introughout our Union!

From the Voice of Freedom.

FRUITS OF COLONIZATION.

Since the slaveholding advocates of colonization have taken their stand against emancipation, whether immediate or remote, and stoutly maintain that the colonization society is the antagonist of the anti-slavery could these human beings, by legal chicagon.

should be surrendered to Spain. But the treaty makes no requirement to surrender up men or stages.

But it is affirmed at the South, that these Africans dous frauds ever palmed on the charities of an enmost be surrendered to Spain under the law of nations. We deny that any authonity has yet been adduced thaving any weight to prove that the law of nations requires us to surrender them. The writers on public law refer to the commission of great crimes, to such a are 'andlum in se' as furnishing proper cases for a surrender—and not to foreigners guilty of no ofsuch surrender—and not to nain for execution or perpetual slavery, we would as the weight of their influence in favor of the Janus-nation be guilty of an offence before high Heaven laced imposture.

which we might perhaps surrender up on title to Our attention has been attracted to this subject just

The Shearer engaged in stealing Nahum Gardner Hazard, is, from what I could learn, a brother to the one now in prison at Fredericksburg. His name is James, and by this time, he also has probably been arrested. The one at Fredericksburg, accompanied by a fellow named Turner, applied to the Selectimen of the town of Shirley, in which Little resides, for a black pauper boy, telling pretty much the same tale that had been told to Caira. The Selectmen, suspecting the fellows might be rogues, rejected their application. This took place about a week after the kidnapping of Nahum, and immediately before that of the Worcester boy, who was doubtless stolen by these same individuals. Turner has been arrested.

I am informed, that, some months since, another colored boy was taken from a family by the name of Freeman, in the neighborhood of Caira Hazard, under much the same circumstances with those above meniouned; and that he has not since been heard of. And on the same day Nahum was stolen. A similar attempt was made, without success, to obtain the boy of a colored man named Mitchell, also residing in the same neighborhood.

A results was adopted by our last Legislature, emergence of the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the courts of Connecticut may lawfully, under a with the co

From the Lynn Record. THE COLOR-PHOBIA AS IT IS:

"THE COLOR-PHOBIA AS IT IS."

As brother Rogers of the Herald of Freedom, has proposed that some 'Garrison or Well's should write a bistory of 'Pre-Slavery as it is,' I propose that he, and bring Nahum home.

The honorable course taken in relation to this matter, by your Committee, entitles them to the thanks of every friend of humanity. It is deeply appreciated by our citizens generally, and by none more than by the writer of this.

Truly yours, &c.

"THE COLOR-PHOBIA AS IT IS."

As brother Rogers of the 'Herald of Freedom,' has proposed that some 'Garrison or Well's should write a bistory of 'Pre-Slavery as it is,' I propose that he, (N. P. Rogers) write the history of the 'Color-Phobias as it is.' It would held up to public gaze the characters of some of our citizens 'cut, mangled, insulted and abused' in all manner of forms, that cruel, cold-herald prejudice is capable of inventing and indication, and present to the world a mass of fact having

tion, and present to the world a mass of fact having a peculiar bearing upon, and intimately connected with the abolition of slavery in this country.

I am induced to suggest the above from reading in

THE AMISTAD.

While learned jurists and judges are stretching their nventive genius to find what a variety of intricate by which it appears, that two colored men, Wm. Reed, of Salem, and Wm. Ford, of Lynn, in travelling from Salem to Boston upon the Eastern Rail-Road, purchased tickets at full price, expecting to enjoy the smould solicit the candor of the public to a few remarks. such car as they pleased, unless previously occupied, instead of which they were compelled to take seats in the -Jim Crow, which was extremely dirry, and for their remonstrances received only abuse and insult in

return.
With Wm. Reed, I am not acquainted, but with Mr. was involved in obscurity by the discussion. Can it be necessary to investigate the judicial decisions for centuries past to learn what simple justice now requires at our hands in respect to these foreigners?—We think not. We need not depart from common sense in order to decide the questions which are involved in their case. The circumstances under which was reason was much entitled as any volved in their case. The circumstances under which the was a much entitled as any volved in their case. The circumstances under which the was a much entitled as any volved in their case. were cast upon our shores are truly extraordina ry—but the story of the wrongs committed upon their persons is short, and generally well understood. They were unlawfully and piratically forced from their native country, with the criminal intent on the part of their captors forever to deprive them of liberty. Shall we, who have often stained the battle-fields with the leafter opposition. once. It was only when he had the impudence to as-sert his rights guaranteed to him by the constitution, that he became so offensive to the delicate sensibil-ties of the whites. And if smell is to be the test, and all who are judged not of the Simon pure stamp to be forthwith banished to the Jim Crow, then I would propose that the corporation engage at once, suitable persons, stationed at the entrance of each car, for the specific purpose of selecting passengers of the above description, that their proper places may be assigned

I am not so clear but in some instances, the present I am not so clear but in some instances, the present custom would by this wholesome regulation become reversed, and while the respectable colored people would occupy the 'first class of cars,' many of the dissipated whites, whose tender teelings have been so shocked at the idea of 'riding with a 'nigger,' would find themselves in the 'Jim Crow.'

Such conduct may be safely set down as a specimen of 'American republicanism' and equality, about which so many fine-spin orations have been delivered on the 4th of July—the ushering in of which has been held in grateful remembrance ever since by

been held in grateful remembrance ever since by drinking Rum-burning gunpowder-splitting heads

tation over that which he has no rightfut ender to control? Would you believe it? He is a professed follower of Fox—Woolman—Benezet;—a member of that Society which has been the pioneer in times past in breaking down such cruel and unjust distinctions, and holding up to view the incontrovertible truth that God has made of one blood all nations of men for to dwell on all the face of the earth! that ware all childwell on all the face of the earth,' that we are all chil-

dren of the one great Parent, and equally the objects of his peculiar regard.

In vain will he plead his innocence by entrenching himself behind his employers; as well might the common hangman plead freedom from the blood of the exception of the law has been a wirector, he helps make the law, and then executes it.

It is time for the public to speak out against such outvirtue of which a portion of the survivors were instantly converted from being fairly human flesh into goods and merchandize! We freely grant that any of our fellow citizens have the legal right to their opinions and to stifle their consciences with that miserable subnecessary to confront the monster face in the terfuge; but we have the same legal right to hold such street—at the church, in all times and in all places; opinions in ineffable detestation. It would be degradformance of our duy—some friend, or relative, or church member may be included in the rebuke. Away with such squeamishness; no man is worthy the name of a reformer that will crouch at a crisis like this admirable ingenuity did the Federal Judiciary evince; of a reformer that will crouch at a crisis like this; so far as the cargo of the Amistad is composed of human beings, as such beings they are guilty of no cognizable offence. But the Constitution and laws of the where it may, and if the haughty lording and pursuable offence. at his post sounding the alarm in trumpet-tones

Would it have stopped the thunder of our cannon?—
The learned Court, perhaps, hastily running into abolition questions—into the legal rights of the slaveholders of our Union to property in their slaves, seem to have overlooked that the prisoners before them were robustoness, entitled to all the legal rights that Englishmen, Frenchmen, or Germans would have under similar circumstances. Had these friendless Africans
there Englishmen, can any person believe for a mo-The corporation has no right to make rules where

Could these human beings, by legal chicanery, be inverted into 'merchandize,' and it should be proved at the same were rescued from pirates, then clearly adder our old treaty with Spain, the merchandize ould be surrendered to Spain. But the reschandize the same time, it is dressed up in the garb of a surrendered to Spain. pain, the merchandize the same time, it is dressed up in the garb of a mis-But the treaty makes sionary enterprize. Viewed in either light, we hardly

an ation be guilty of an offence before high Henven by which we might perhaps surrender up our tile to an equal standing among Christian nations. The subject of their surrender is a theme worthy the consideration of slaveholders and slavedealers only. Its discussion among freemen leads to mental debasement. Neither our Constitution or our laws recognize any rights in subjects of a foreign nation to come here and claim property in subjects of another foreign nation. The very suggestion is as preposterous as it is ridicular. Our free soil is not to be converted into a slave narket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners, when our own citizens are formal arket for foreigners.

chaim properly in subjects of another foreign nation. The very suggestion is as preposterous as it is rideal. lous. Our free soil is not to be converted into a slave market for foreigners, when our own citizens are fortifieden to engage in such inhuman traffic.

The result of the examination of the prisoners being, that they are not guilty under out laws, the grand jury finding no bill of indictment, the Federal Judiciary has no jurisdiction over them. They ought instantly to have been set free. Yet are they still held in defiance of all law and justice. The laws of Connecticut declare, them to be free, yet she suffers them to be longer held in her jails. The slave States of our Union declare, that in respect to their rights of property in their slaves, they are so far sovereign and independent, that the free States or the Federal Judiciary, have no right to interfere.

If this dectrine be true, then Connecticut is equally sovereign within her territorial limits. And the foreign governments of our union have no right within the filmits, to demand the surrender of the prisoners to Spain. And the slave States cannot therefore complain, should the government of Connecticut see fit to permit them to return to their own country. The Constitution and laws of Connecticut see fit to permit them to return to their own country. The Constitution and laws of Connecticut recognize no right of man to hold property in his fellow man, and she has the exclusive right to extend the arm of the law of or our verification, unless they have as pirates offended against the law of not revenue laws, and in each of the property of the recognize no feited for a violation of our revenue laws, and in each of the property in his fellow man, and she has the exclusive right to extend the arm of the law of revenue laws, and in each of the property in his fellow man, and she has the exclusive right to extend the arm of the law of the property of the property in the federal discussions, the property of the property of the property of the propert

COMMUNICATIONS.

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MY BEOTHER . pirit calls men and women, and sends them forth to over 110 minor bodies, called Presbyteries. crucified, mankind are to be regenerated and redcemed the system. from the dominion of man, and subjected to the rule

without marriage, in a state of prostitution. And crimes and pollutions of which it is composed.

The Episcopal clergy have a national Con

3. One sixth of the children born in this republic, the moment they are born, are regarded, and trained ous to name, all having their clergy. up and treated as property-mere brutes-mere ar-

luced to slavery.

ere penalties, to teach their children to read the Bi-

8 It is made a crime punishable with death in one. of the whites may inflict upon them, on their wives, praise of the other five-sixths, to resist the same inju- lutions of the vile system. ies by open arms and blood. Many actions, which nighly penal offences.

seek that boon of liberty, by merely running away, or which our fathers fought eight years, at great exlave for an attempt to obtain the same by running fraud, injustice, and cruelty.

10. The traffic in human beings, denounced and over one half of this nation.

The light of knowledge and truth, human and divine, have baptized slavery, received it to the comm errors of death can shut it out.

and used as property, mere CHATTELS PERSONAL, by the refusal to testify against slavery as a sin in itself, are

r dare dispute them. These abominations are prac-sed daily before the eyes of all the people, and justiied by church and state : abominat Whoever advocates the system, countenances it by against the sin of slavery. word or deed, or refuses to bear an open public testinony against it, is accessory to these deeds of villa-

HOW ARE THESE FACTS TREATED BY THE CLERGY AS A BODY ?

By the clergy, as a body-I mean, all of every dene body of men. How does this body of men treat he system of American slavery? It is computed that there are fifteen thousand cler-

gymen, more or less, in the United States, of all depacity. The Baptists have a triennial national conional conference of ministers, and the Presbyterians, general national Assembly. In these national boes, the clergymen of these several denominations hroughout the nation, are supposed to be represented. The ministers of these three parties also meet in smaller bodies-associations, conferences, synods and presbyteries. The ministers of other parties in religion meet by States, and in smaller bodies, where hey are represented.

The clergy, as a body, (there are doubtless excepons,) in the slaveholding states, comprising one half ollutions above specified. They are slaveholders, nd plead for slavery. They plead for concubinage, and actually compel men and women to live together without marriage. They actually deny to men the slave 70,000 of God's free-born children yearly, and habitually do that on the land, which if they were to do on the high seas, the laws of this nation would complexion our common God has given him. The hang them as pirates.

ne nation. They are thieves, and robbers, and kid- very, and the advocates of robbery and injustice. appers, if any slaveholders are such. They are piapper is a pirate. For they do the same deeds.

as christian ministers. They invite those clerical men-stealers into their pulpits to pray and preach, and ex-they to elect one to the office of a christian minister, of Christ in their associations, conventions, conferen- wrong to the slave, a wrong to humanity, and a wrong

The last national convention of Baptist ministers avery as a sin, and thus, by their silence and by

The last national conference of the Methodist party gave its sanction to American slavery. Only about out of about 200 were found to vote that slavery a sin. There are 22 annual conferences of Methodist ministers. Not more than one third of them have all its pollutions.

ways, by choosing slaveholders to be moderators, and THE CLERGY OF THE U. STATES-SLAVERY. by receiving, communing and acting with them as ministers of Christ, have lent the sanction of the I believe in a gospel ministry—that Christ by his to the foul system of robbery and crime. There are preach the gospel, and direct sinners to the Lamb of one-fourth of these have denounced slavery as a sin, God, which taketh away the sin of the world; and called for its immediate abolition. But directly that by the footishness of preaching Christ and him and indirectly, as bodies, they had helped to sanction

The Congregational ministers have over eighty associations. Not one fourth of these, as bodies, have Ought the clergy, as a body, in the United States, condemned slavery as a sin, and called for its immedi be regarded as the ministers of Christ? 'By their ate abolition, so far as I can ascertain. But, by refusing to discuss the subject, by receiving men-steal FACTS. ACKNOWLEDGED AND UNCONTRADICTED FACTS. ers as ministers of Christ, and by justifying the prac-(1.) Nearly three millions of the men and women tice of inviting them to preach, these bodies, these asf the United States are compelled to live together sociations, are accessories to slavery, and to all the

The Episcopal clergy have a national Convention, and wife are liable, at any moment, to be separated to and eighteen minor bodies called dioceses. I have gratify the lust or avarice of their reputed owners.

2. Seventy thousand children are born annually in a word against slavery. But, as bodies, they have this nation, in a state of illegitimacy, knowing no fa- said and done much to justify and sustain the system,

and all the abominations combined in it. There are many other religious parties, too numer-

The leading influences of the clergy are opposed to cles of merchandise.

4. Seventy thousand of God's free born children in is nation are annually stolen, kidnapped and re- the Doctors of Divinity, the clergy in large cities, have generally been among the bitterest enemies of imme-5. One-sixth of our population are denied the right diate abolition. They have made labored and public arguments to prove slavery to be right; and have done arguments to prove slavery to be right; and have done of the control of the slaveholding conscience of the slaveholding cons ke oxen, without any compensation. They are of the nation, than any other class of people. Put all the clergy, of every party, together.

Put all the clergy, of every party, together. Proba-7. It is a crime in one-sixth of our people to learn bly not one-fourth of them believe slaveholding to be read and write. Parents are forbidden, under se. sin under all circumstances, and that slavery ought immediately to be abolished. More than three-fourths would probably justify holding men as property under some circumstances. More than three-fourths of ixth of our inhabitants to make any resistance to them, either by holding slaves, by justifying slavery, whatever wrongs and outrages the lust and brutality by receiving men-stealers as christian ministers, by opposing abolition, or by silence on the subject, are aughters and children; while it is made the duty and directly or indirectly, involved in the guilt and pol-

What shall I say, then? Are not the clergy of n five-sixths of our citizens, are deemed most virtu- the United States, as a body, accessory to slavery, and us and praise-worthy, in the other sixth, are made to all that goes to make up the system of crime? Do they not, as a body, lend their influence to prop ap 9. It is made a capital crime in one sixth of our this system of robbery and pollution, and stand in the opulation to attempt to change their condition, and way of its overthrow? Are they not, as a body, the enun away from suffering and wretchedness to which emies of the slave, the enemies of liberty, and the advohey are condemned without any fault of their own - cates and apologists of theft, robbery, concubinage, and man-stealing ?

In countenancing slavery, the holding and using ense of blood and treasure. We land our fathers human beings as property, the clergy, as a body, do or obtaining liberty by murdering more than fifty countenance man-stealing, kidnapping, habitual robbery, housand human beings; and we shoot or hang the the abolition of the marriage institution, concubinage, Their influence, as a body, has done more to full and kill the national conscience on this subject, and to cause the nation to sleep unished as piracy by this nation when done upon the the sleep of moral death, than that of any other body igh seas, is tolerated and licensed in the national of men. Congress and the State legislatures have not apital. Hundreds of thousands of our citizens are done so much to excite and cherish in the nation prenight and sold like beasts, every year. A regular judice and hatred to the colored man, to prevent the raffic in the bodies and souls of men is carried on free action of public opinion against slavery, to make man-stealing and robbery popular, creditable and 11. The souls of one-sixth of our citizens are com- christian, and to arouse the murderous spirit of the elled to remain in worse than heathenish darkness. nation against abolitionists, as the clergy have. These shut out, as far as human laws, scourges, and the and installed it into the pulpit as a preacher of rightcousness. These, by their apologies, by their counte-12. In a word, one-sixth of our population are held nance, by their opposition to abolition, and by their doing more to perpetuate the system of robbery and These are facts existing in our midst. No one will pollution, than all the legislative bodies of the nation

ns than which tain the system of American slavery, to be regarded as none more savage, cruel, polluting, heaven-daring, the ministers of Christ? No more than the priests of an be found among the savages of Van Diemen's Juggernaut. If they had the spirit of Christ, and were and, or the polluted idolaters of Hindoostan. All truly sent by him to preach the gospel, they could not, these horrible facts are embodied in the system of after so long discussion, persevere in upholding this American slavery. Whoever becomes a part of that system of crime and inhumanity. They would, as insystem, as a slaveholder, is guilty of all these crimes. dividuals and as bodies, cry aloud and spare not,

I bring this charge against the clergy, as a body There are individuals among the clergy, who have acted a noble part in this holy warfare. premost among the foremost. But, as a have hindered and do hinder this nation from break ing every yoke, and letting the oppressed go free. I nomination, who profess to make it their calling in speak in grief, not in anger, not as wishing to bring odium upon any body of men, but as wishing to save the office of a christian ministry from being brought into contempt by those who are mis-named ministers of Christ.

To expose the pretensions of those who profess to The ministers of the three leading breach Christ, but was practice that the christian ministry, bery, is not to speak against the christian ministry, who parties meet in a national capacity; and the views It is unmasking 'wolves in sheep's clothing,' who be gathered from the discussions and acts of those rend and devour the flock, and make merchandize of e purchase of a Saviour's love. The clergy of the United States, as a body, are making themselves n of ministers. The Methodists, a general na- the scorn and contempt of the world. Their best friends are those who most faithfully rebuke their hypocrisy, their time-serving, their ambition, their opposition to God and humanity. Their deadliest er mies, and the deadliest enemies of a true gospel ministry, are those who apologize for them, and try to cover up their unprincipled and base subserviency to

slavery, to robbery, and concubinage. The clergy, as a body, by their participancy in the system of American slavery, have done more to bring christianity and the christian ministry into contempt, than all that avowed infidels and atheists ever did of the nation, are actual partakers in the crimes and or can do Who can respect an office, which is habitually prostituted by its incumbents to the support of the vilest system of fraud, injustice, and pollution, the sun ever shone upon? For Christ's sake, and humanity's sake, I would have the conduct of the clergy exposed ight to read the gospel, the right to earn and own and rebuked. They profess to be the exponents of roperty; the right to their own children and their right and wrong in morals, guides to the people as to own bodies. They partake in theft, robbery and kid- what to what they ought and ought not to do, and apping. They are meastealers and robbers. They guardians of the public morals. They are acknowlctually abolish the family institution. They hold edged as such by the great mass of the people. And nen and women as property; live by stealing human it is through their influence, mainly, that the nation eings and by robbery; they aid to kidnap and en. has been led to regard the horrors of slavery as right people ought to be taught to distinguish between a Thus it is with the clergy, as a body, in one-half of minister of Christ, and these caterers to American sla-

We question our political candidates. Abolitionists ates, land pirates, if the African slaveholder and kid. refuse to vote for any one who will not pledge himself to plead the cause of the slave. Good and right The clergy, as a body, in the free States, receive But why do not abolitionists apply the same text to dacknowledge the slaveholding clergy of the south clerical candidates? If they will not elect a man to and to them the right hand of fellowship as ministers who is pro-slsvery. It is wrong, a wrong to Christ, a es, synods, presbyteries, and assemblies. Thus to the men themselves, for abolitionists to hear slave hey join hands with slaveholders, and recognise men-iralers and robbers of God's poor, as ministers of as christian ministers, or to do any thing to support hrist; declaring that, in their opinion, man stealing such men as ministers of Christ. No man ought to of robbery are consistent with the clerical profession.

The last national convention of Baptist ministers will not confess slavery to be a sin under all circumrfused, as a body, to bear any testimony against stances, and pledge himself to seek, by all christia means, its immediate abolition. Let abolitionists irect action, countenanced and sustained all the come out at once, and question all candidates for the bove facts that go to make up slavery. But few of clerical office as to their views of slavery and its aboe minor associations of Baptist ministers have ever lition; and if they by their silence or otherwise, cast noken as bodies, against slavery-probably not one their influence on the side of the oppressor, never vote ghth of them. As bodies, most of these minor asso. for them or sustain them as christian ministers, though ations have lent their sanction to the system, by re. it should unfrock and unchristianize nine-tenths of riving and acknowledging slaveholders as christian the clergy in the land. Be true to God and the slave, though all the clergy should be found to be false and

How can we hope to cleanse the nation, while slaveholders and their abettors are received, heard, and maintained as ministers of Christ? Have abolition ists despaired of a reformation of the clergy, that they ooken, as bodies, against slavery. Thus do the have turned from them to ministers of state? So it Methodist intuisters, as a body, sustain slavery with would seem. There is some reason for despair, that, as a body, the clergy will ever act for the slave. The Presbyterina clergy, in their national assembly, if we cannot get them to aid in the work of abolition, we can dissuade the people from recognizing such as

stand aloof, and side with men-stealers and as ministers of Christ. This we mean to d by the blessing of heaven, we shall do. The hand when the people would as readily rican kidnapper, or an Algerine buccanee rican kidnipper, or an abreholder or an advecte very. The quicker the day comes, the better for and humanity. For a gospel ministry

The following communication was write antucket Inquirer, with the very natural ex that if the editor was unwilling to publish it reject it. But he did neither. He published of it. What right an editor has to exerc cretion, I have yet to learn. It seems where the writer's consent to mutilate an at not been obtained, he is bound to publish the or none. I know not how others may re onduct, but I deem it a species of fraud, diffi ordinary frauds chiefly in this, that it be neanness. Of any literary offspring of min knows I could take hatle pride in own though they appeared under cirer ost favorable; but to have it forced on r their brains (if any they possessed) have ed out by an editor, and they have been of marred and mangled, that I myself can scar nize them, this is too bad, is too much to be borne even by one of my peaceable dispor cially when, as in the present instance, it is be petition of what has been hitherto more than sed upon me. My only remedy is, to solicit ertion of the communication in some Will you insert it in the Liberator?

For the Inquir BRITISH WEST INDIES. MR. JENKS :

I have noticed, occasionally, a brief par racted into your paper concerning the

abolition in these Islands; and in all of them. observed, this great experiment has been reo work badly, both for the negroes and for ers, but especially for the latter. But did it en to you to inquire into origin of these pare the authenticity of the information they furnish? I have had occasion to do so, and I a isfied, as I make no doubt every other person has examined into the matter at all, not only information contained in them is erron ceptive, but that they are, almost without the offspring of malice, of disappointed cupi forth by a few slave drivers, overseers, a magistrates, whom the triumph of abolitic lonies has thrown out of employment. Of the ter of these facts, I am satisfied, from the sertions, as well of numerous residents in the as of disinterested strangers who have visited if and of the former, from the numerous planters, lawyers, magistrates, governors, and le tive assemblies in the Colonies, and of men d guished for impartiality and fairness, who has deputed thither for the express purpose of obse the experiment, and also by cormade in reports of the British Parliament by Q Victoria, all of them testifying to the excellen ing of emancipation in the Colonial Po Great Britain. But, while the unfounded, ma paragraphs on this subject, that have been hop with a place in the Inquirer, have been eagerly lished in almost all the newspapers of the land, one of these numerous, well authenticated s has found its way into any of their columns, the few instances, where-as in the case of the of Mr. Hayes of Barbadoes, published son in the Commercial Advertiser and New York S tor, as if selected by the editors-they have bought in, at a price which abolitionists could i to pay, though it were to diffuse light on one grandest experiments ever presented to the eyes nanity. It is to be regretted, that our editors, who fessed vocation it is, to spread information of wh is interesting and important to the community, be so generally indisposed to print aught that is popular, or aught except that for which the peop lling to pay them. But this, I know, is no pe ity of our editors. It was once as difficult to st nformation on this subject in England, as it now America: for in England once, as in America almost every press was controlled by the mere pirit of pro-slavery; and instances have on a that country, in which fifty pounds sterling paid for the insertion of a single article. It was now require twice that sum to induce an Englis per not to publish any information that might be fered on this subject. I look for a correspo change in this country.

But my principal object in addressing you a ne is, to say, in answer to the paragraphs ed of, that they are all, so far at least as regar representation of the working of abolition in the B ish Colonies, utterly contradicted by the latest author ic intelligence received from there, which I sup to be that brought by John Scoble, Esq. weeks since, I was favored with an in this accomplished gentleman. He had, only a days before, arrived in this country from t West Indies, where he had just completed a observation, which he was deputed to make by distinguished Friend, Joseph Sturge, Engla philanthropist. The result of this tour (I be was his second one through the Islands,) I he Scoble communicate, in a speech some hours l The speech was published, last week, in the Em pator. I could wish it were written in letters on the blue vault of heaven, to be read of all I and especially by the slaveholding and procitizens of this pseudo Republic. I would as publish it in the Inquirer, but as its great length render it difficult, perhaps impossible, to insert small a paper, I must content myself with en ermission to state, that, from Mr. Scoble's s his great experiment has worked, and is well, every way well, much better, indeed, than b required to meet the most sanguine expect e British abolitionists. Its prospects, of brilliant. 'You see,' said Mr. Scoble, in the non of his speech, 'that all our prospects British Colonies are in the highest degre and consolatory. The word of the Lord h ourse, runs, and is glorified, and, as elsewhe merable collatoral blessings attend its march, and ten in its train. The plantations flourish and gr the planters themselves are not only satisfied, but lighted; and all that is needed is to attach their m the persons of their black fellow citizens a s they have hitherto been to their property. loquent orator added, 'I trust that an example s structive and so cheering, will speedily be followed

his enlightened nation.' It is not, however, asserted, that no difficultie courred in the working, thus far, of this experior but this only, that they have been fewer, and of magnitude, than were anticipated. And all the da culties of any consequence that have occurred, fairly enough attributable solely to the planters elves. What are they? They are, mainly, which have grown out of the contract and rogs and of the question of wages. Under the fo these laws, which were enacted by the Colonial Le latures, and designed to fetter the act of get emancipation,' a negro found 'in his but three after the first of August,' was 'held to have the entered into a contract to labor for the owner estate, his former master, for twelve months, wi any particular stipulation as to wages; and the the latter, one found 'wandering abroad,' though had committed no offence, was liable to impri to be sent to the tread-mill, or to work at hard lake one, three, and six months; and many a black man (said Mr. Scoble) passing from one plantation another on lawful and necessary business, has been taken up and punished under this statute. It was an ingenious, though a most demonical expediaent of the planters, to compel the negroes to work, and on such erms as they might choose to prescribe; for the ne gro, it will be remembered, had no place of shell but his hut, which he could not occupy more than that days without coming under the ban of the confi aw, and could not leave without coming und if the

ies' that may sive acts? Is it n armed as they ge cutlass, they did forcement of the authors to pieces, ces before the Lo one this, were neg often hear them pro in those Islands, I And here I be a brief extract from a brief extract from the planters, said said with the defeat fate of the wagran need apon not given need apon not given need apon not given need apon not given need apon not have the said to say, that in the is on the beginning he as be understood the said to say, the could, to purchase his time, and dearly the need of the need his time, and utary
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s these acts reach

instantly repealed

negro began to liste o advised nim no so once, but recommen way of compromised it is now settled Jamaica one and c iana, the value of a the free negro co rpence ha' penny. I diso been at a doll pence, according is content with nd who will blame that may have es! He is no rep own part I rejoice, tifficulties, and the o, did arise. They nowing, dare-at negro's capacity been greatly di they have usu heir interests, and ly eschewing the rs, they have ma either by a resort rime, Mr. S. sta on in the islands, ng the blacks. T S. in consulting t g the prisons, foun nent of a black it even-though he murder. The p induced the disba deemed, in the d preservation of or secure, nor pers nt. Mr. S. was nd, from the mouth Pronoco, a single

led increased facil paferred by abo wed his assertion b tics of the case h a harvest as they sterling in their p am happy to have the subject of his re has spoken in P tterson, New Hav s; proposing, on a as any present ing to the working tioner, when, as vers of Mr. S. we anity. In Andor of theological stu Woods, seconder nks was tendered Prof. Silliman, si th many others, with Mr. Scoble's co ropist was to les the steam ship ntrymen the cheer riant mission. Now, be it ever re a preeminent degr ted labors of Ge per editors, with h nt to stigmatize as amus,' 'a reneg orant rabble, go tlemen of prope poltroons were ca d in broadcloth, at had met to pray tar and feather,' as call a 'distinguish a late speech, (r eeting of abolition

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ost eloquent man, bom he knew, and ament, he was ity of hearing him Let all, who car eech, which is so appy effects that bee British Colonies. gy for having pro eat length, but s er this reflection h g-winded speake wind,) I should ort where I am.

BRISTO Permit me to reave in Bristol Courge delegations to Fall Rieer on Tue aving no stone u

fore let us all

sive ban of the eagrant law. But as acts reached the British Parliament, they ily repealed by the Queen in Council; ' te all chagrin of the Planters, and to the great Who will blame the latter for any that may have occurred under these op-Is it not rather a matter of wonder, mbering so largely as they did the former, as they generally were, each with a long they did not rise to a man, and resist ept of these nefarious laws by hewing to pieces, even as 'Samuel hewed Agag he the Lord in Gilgal? They certainly s, were negroes the blood-thirsty cut throats hem pronounced to be. The other chief sht difficulties which have occurands, has been, I said, the ques ad here I beg you will indulge me in makfrom the speech of Mr. Scoble :

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said Mr. S., 'finding themselve se defeated in their schemes [Ferting as eagerst and contract lows,] next detertor giving the negro the wages he detabor. This coniest was long carried
in the island of Jamaica; but I am hapin the issue the laborer has triumphed. has had justice on his side. It that during the period of the ap agod that uning the period of the ap-zy, the negro was permitted, whenever surchase out from his master the residue dearly as they had to pay for it, a numo. Within the space of two years handred and forty-four apprentices raised, and purchased themselves at appraised, and purchased ther of £35,000 sterling. The principle tent was this: The owner of the black to of the peace appointed the appraise the umpire. The appraisers were of the slaves was rated : for those shillings and sixpence; and for we and sixpence per day. But ust came, and the apprentices ed to reduce the three and sixpence e, and the two and sixpence to ten test was on this point: the negro said less valuable as a freeman, than as v fineen pence : how dis? only satisfied. This was good sense certainly could not appeal to bet-e his value, than to his own mas-st had continued for some time, isten to the counsels of his friends, or to insist on enforcing all his rights led him to take something less romise. This he has consented to do, ettled that the planter shall allow him and eightpence per day. In British of a slave's labor had been one dolconsents to take one shilling and ing to fixed rates; but in Barba

the will blame the negroes for any 'difficulmay have grown out of this question of is no republican that would do that. For an I rejoice, that, under the circumstances plues, and the others which have been allud They show that the negro has rights ng, dare -at least to some extent-maintain Had it been otherwise, I fear my confidence capacity of taking care of himself, must have usually evinced a provident regard erests, and exhibited a proper sense of any vasion of their rights, I rejoice, also, that bewing the example of our revolutionary her have manifested no disposition to vindi-

Mr. S. stated, there had been a great dimthe islands, since emancipation, especially acks. Thus, in Trinidad, for example consulting the criminal records, and in vissons, found not a single instance of the of a black for an offence so great as an asthough he found several whites imprison-The peaceable character of the negroes unding of large numbers of solemed, in the days of slavery, indispensable to ation of order. Property was never felt to e, nor personal safety so great, there, as at Mr. S. was 'happy to state, that he had not m the mouth of the Sarinam to the mouth of oco, a single planter who said he was willing the old system of negro slavery. They with one voice, "the day that you emancipated roes, you liberated us." And well may they part even from all consideration of the inesti essues that have fallen upon the neero-when ect, that to this increased security, both o and of person, conferred by abolition, is to be reased facilities of augmenting the former red by abolition ; for, said Mr. S , (and he assertion by figures, based on the actual s of the case) ithe planters never reaped so servest as they do now, and they have £20,000,-

Some three terview with only a few sappy to have learned, that Mr. Scoble has adtwenty public meetings, in this country, best of his recent tour. Among other places. poken in Philadelphia, New York, Albany, a, New Haven, Worcester, Providence, Bosadover and Salem, generally to crowded auditoposing, on all occasions, to answer such quesis any present might be disposed to ask him rethe working of the great experiment. In Sae Rev. Dr. Flint, it is said, was the principal or, when, as at other times, and elsewhere, the Mr. S. were most cheering to the friends of y. In Andover he was heard by a large numeological students; and, 'on motion of Rev. seconded by Prof. Emerson, a vote of was tendered to him, the audience rising,' &c. r vote was adopted at New Haven, on motion of Siliman, seconded by Judge Daggett, who, any others, were both satisfied and delighted Mr. Scoble's communication. This devoted plaiust was to leave for England, on Saturday last, steam ship Liverpool-to render to his own ten the cheering account of his interesting and ant mission.

, be it ever remembered, that for this glorious nent of British abolition, the world is indebted, minent degree, to the indefatigable and welllabors of George Thompson, whom our newsditors, with here and there an exception, were stigmatize as 'a hired itinerant foreigner,' 'an 'a renegade,' and 'a felon,' and whom the an rabble, goaded on by their editors, and by nea of property and standing,' as the mercena oons were called, who in Boston, in broad day broadcloth, mobbed a little handful of women met to pray for the fettered slave, assayed to her,' and succeeded in driving from our -but whom Lord Brougham has ventured a distinguished philanthropist,' declaring also, ate speech, (reported in the London Sun,) at a of abolitio lists, that 'he had always great in listening to Mr. Thompson, who was the quent man, and the most accomplished orator, knew, and as he had no opportunity of hearm where he ought to speak, inside the walls of ent, he was anxious never to lose an opportu I hearing him where alone he could, in filled be like the present."

all, who can, procure and read Mr. Scoble's which is so replete with facts illustrative of the flects that have thus far attended abolition in ish Colonies. I almost feel that I owe un apolhaving protracted this communication to so igth, but since by attempting one (and I won s reflection has never occurred to any of our nded speakers, wont to apologize for their length had,) I should but increase the evil, I'll jest stop where I am G. B.

BRISTOL COUNTY MEETING.

hit me to remind the genuine friends of the in Bristol County, of the importance of sending elegations to the meeting of the county society Ricer on Tuesday next. The disorganizers are ng no stone unturned to effect their object, and fore let us all be WIDE AWAKE.

PARTICULAR ATTENTION REQUESTED.

As we find there exists in the minds of many a misprehension in relation to the two Fairs to be held in the city, we would recommend to the friends of the slave, the following 'Address' issued by the Boston Female Anti-Slavery Society. M. V. B. ADDRESS OF THE BOSTON FEMALE ANTI- cular from England. Our friends across the Adantic SLAVERY SOCIETY TO THE WOMEN OF MASSACHUSETTS.

At the quarterly meeting of the Boston Female An-

found in the Liberator, signed by fifteen individuals, fourteen of whom are members of the Boston Society. Those members were opposed to, and voted against the appropriation to the American Society. The object of the Fair in October is the support of Mr. J. A. Collins, as general agent of the Mass. Society. The object of the Fair to be held by our Society in December next, is to aid the Executive Committee of the American Society. We say thus much on the subject because we wish it distinctly understood that the Fair, to be held in October, is not connected with the Boston Female Anti-Slavery Society.

ner might what their hands had to do. If this can be accomplished, (and we do not doubt it,) will not had Society call a meeting forthwith, and take effective measures to raise their proportion of the above We would recommend to our sister Societies, o hold sales of articles in their respective towns wherever circumstances shall seem to warrant. It will, robably, be the means of interesting many, who would not otherwise think of the subject of American Where there are no female societies, we would suggest the formation of sewing circles; in this
way, hears will become enlisted on the side of the oppressed, and that which was a little one may become
pose; they could not but feel that, from a variety of

Let us listen for a moment to the cry that ascends circumstances attendant upon his new condition beaven f. om millions of our enslaved countrymen bees it demand nothing of us? Have we no sympa-Does it demand nothing of us? Have we no sympa-thies to be awakened by the voice of grief, the waii of wo? Have we no hearts to melt at the sight of their bended knees, their outstretched hands? Cold indeed must be that soul that is not affected by the living re-ality of a nation in chains! Will any mother, sister, for daughter, leave that undone which she, as a Chris-tion is bound to perform? Will you permit those for

Help us, Christian, or we die!

s, among others that might be named, command dy sale. Shell work, rug work, paintings, port children's clothing, needle-work of all kinds, handkerchiefs, hem-sitched or embroidered, sapes, collars, work, hard, handkerchiefs, hem-sitched or embroidered, sapes, collars, work, have readed by the Alps, capes, coffars, work-bags, needle-books, &c. &c. The Fair will be holden by the Society in DECEMBER

In behalf of the Boston Female Anti-Slavery Society,

MARY S. PARKER, M. V. BALL, CLARISSA LOTHROP, LYDIA GOULD, Boston, April, 1839.

HANSON A. S. SOCIETY.

HANSON, Sept. 27, 1839.

A new Anti-Slavery Society, auxiliary to the Massachusetts Anti-Slavery Society, has just completed its organization in this town. Previous to organizing, an interesting lecture was delivered to the people by Edwin Thompson. At two succeeding meetings the attained most effectually by the employment of those means which are of a moral, religious, and analyses were above the two succeeding meetings the A new Anti-Slavery Society, auxiliary to the Mas-

Perry, Treasurer; Ambrose Josselyn, Willard Poole, the British and Foreign Anti-Slavery Society is imleremiah Soper, Directors,

pon our nation's glory-therefore

D. B. HARRIS, Sec'ry.

FAIRHAVEN A. S. SOCIETY.

At a meeting of the Fairhaven Anti-Slavery Socity, on the 7th of October, the following preamble and resolutions were unanimously adopted, and it was vot-ed that they be signed by the President and Secretary, litionist for publication.

Whereas, the new organization, or Massachusetts chetty as a 'ROTTEN-HEARTED, no-numan govern-Mohitum Society had its origin in sectarianism and a disposition to infringe the right of opinion of some of the first and firmest friends of the cause of the slave; and, whereas its operations, thus far, have been promotive of discord among brethren, instead of furthering the great cause in which we have been engaged; whether they have any thing to say in condemnation therefore.

w the right of opinion.

JOSEPH BATES, President, CLOTHER GIFFORD, Secretary. Fairhaven, Oct. 8, 1839.

BOSTON.

FRIDAY, OCTOBER 11, 1839. BRITISH AND FOREIGN ANTI-SLAVERY

SOCIETY. We have received the following interesting Cirmay rely upon it, that the abolitionists of North Au erica will be well represented in the World's Conven-

At the quarterly meeting of the Boston Female Anti-Slavery Society, held January 10th, it was unanimously 'voted, that a Fair be held by the Society towards the close of the present year,' and, also, 'that the Society pledge to race \$1200 for the cause.' According to a vote of the Society, the objects for which this money will be expended, are the following: To the American Anti-Slavery Society, \$1000. To the Samarian Asylum for indigent colored children, \$100.

To this copies of the Liberator, \$100. To the Samarian Asylum for indigent colored children, \$100.

As notice has been given of a Fair 'to sustain the Massachusetts Society,' to be held in the month of October, we deem it necessary to make the following statement. The vote passed by the Boston Society at its quarterly meeting in April, to appropriate \$1000 to the American Society, was carried, after much discussion, by a very large majority. The next day, a notice that half a century has elapsed since the horrors, the cruelty, and crime of the African slave trade awakened the sympathies of Britons. Aroused to exertion they determined on its extinction. They had to contend with fierce opposition from almost every quarter, especially from those interested in supporting this iniquitous traffic; their discouragements were all but overwhelming; yet, knowing their cause to the the cause of humanity and religion, they did not faint, they labored diligently and devotedly; every obstacle at length gave way; and in the year 1807, a law was enacted by the British Legislature for its

nti-Slavery Society.

The Executive Committee of the A. A.S. Society, in Public feeling was universally excited; petitions were The Executive Committee of the A. A. S. Society, in addition to their general operations, have just published a work from the pen of Theodore D. Weld, which will probably do more for the cause of emancipation, they are now in possession of the names of nearly three thousand persons in the slaveholding States, who will receive this work, in connexion with 'Emancipation in the West Indies,' by Thome and Kimball, if forwarded to them free of expense, and they only ask for the means to scatter these leaves of the tree of life. We therefore feel it to be the duty of the women of Massachusetts, to exert themselves to the utmost to increase the funds of this Society.

We are confident that the women of Massachusetts could place \$5000 in the treasury of the American Society before their annual meeting of 1540, were all ould place \$5000 in the treasury of the American So-iety before their annual meeting of 1840, were all nery before their annual meeting of 1840, were an shoc call themselves abolitionists, willing 'to do with slavery under another name. Again the sympathies heir might what their hands find to do.' If this can of the British Nation were aroused, and, under the blessing of the Most High, the efforts of the friends of justice and humanity were finally crowned with success. The slaves were released from their oppressive servitude and freedom was conferred on every descendant of Africa in the British Colonies.

The laborers in this cause, notwithstanding their joy and thanksgiving for the events they had been life, the recently emancipated slave had a powerful claim upon the protection and assistance of those who and, is bound to perform? Will you permit those for whom a Savior deed, to groun away a life of toil, and its down at last in endless sorrow because of your unfaithfulness, your want of zeal in this holy work? It this been ascertainfulness, your want of zeal in this holy work? It this been ascertainfulness, your want of zeal in this holy work? It this been ascertained from conclusive evidence, that, to supply the will you, in view of these millions who wither under the hight of slavery, whose lamentations come to you are every breeze, whose united cry is, preards of one thousand of the inhabitants of Africa are daily sacrificed to the slave trade, either as victims to vill you, we ask, in view of these perishing ones, sit the wars fomented in their native land, lost during own and quietly take your rest? We trust this will the wars fomented in their native land, lost during ever be said of the women of Massachusetts, but that cith ane heart they will come up to the work of breakthe shores of the Western World. In addition to this would say to all sister Societies and individuals it may be observed, that in the United States of Amer-We would say to all sister societies and the work of the conserved, that in the office of the conserved of t

long desolated Africa, degraded Europe, and afflicted The Fair will be holden by the Society in Discounts.

but Letters or packages may be forwarded to No. humanity, though piracy by British law, and contract Haward Place, directed to the care of either of the band to other civilized nations, baffles all the measures which have been devised for its suppression, and is still carried on to an unprecedented extent, and with aggravated horrors. These considerations induced the friends of justice and humanity again to assemble-Deputies met from various parts of Grea Britain, and a society was formed in London in the spring of the present year, (1839) under the name of the 'British and Foreign Anti-Slavery Society.' The fundamental principles of this Association are

> embodied in the following Resolution :-That so long as slavery exists there is no reasona

Edwin Thompson. At two succeeding meetings the officers were chosen and resolutions discussed and adopted. The following is a list of the officers.

Joshua Perry, Esq. President; Capt. Job Luther, Vice President; D. B. Harris, Secretary; Mary B.

Thompson. At two succeeding meetings the loose means which are of a moral, religious, and pacific character; and that no measures be resorted to by this Society, in the prosecution of these objects, but such as are in entire accordance with these principles.

From the foregoing resolution it will be seen, that

pressed with the conviction that there is no reasona-A committee of three was appointed to collect funds ble prospect of exterminating the slave trade but by one and the cause in this vicinity.

The following resolves were introduced by different suing its object, it is entirely restricted from be the annihilation of slavery itself; and that, in pur nembers of the society, and after animated discussion, accessory to the employment of an armed force, or of any means but those of a moral, religious, and pacific Whereas, We are firm in the belief that American character. Degraded and forlorn as is the condition of the slave, the members of the British and Foreign tances, an evil which casts a dark and sinful stain A. S. Society cannot but feel persuaded, that there on our nation's glory—therefore
Resolved, That as Christians—as lovers of univerwho commiserate his condition, and who would desire who commiserate his condition, and who would desire all freedom—we cannot discharge faithfully our duity to God, to ourselves and our fellow men, unless we put forth our untilinching efforts for the total and immediate abolition of American slavery,—but while we do this, we feel bound by the ties of our common nature, to labor for the promotion of harmony and peace in the community, when we can do this and not shrink from principle and duty.

Who commiserate his condition, and who would desire to prove themselves the friends and protectors of the oppressed. To these, in every LAND, the Society of fers the right hand of fellowship, and earnestly solicits their co-operation. Justice and mercy are most strongly inculcated by the precepts of our blessed Lord, 'All things whatsoever ye would that men hrink from principle and duty.

Resolved, That the most effectual way to increase should do to you do ye even so to them.' 'Be ye e manufacturing interests at the north is to abolish therefore merciful as your Father also is merciful. Slavery at the south.

Resolved, That the success which has attended the cause of emmergation in this country, calls for devour gratitude to Almighty God, and should quicken our teal and animate us to renewed exertions in behalf of the course of

Resolved. That the gospel minister who fails to perry seed.

Resolved, That the gospel minister who fails to perry his testimony against the sin of American slavery, and to urge the duty of remembering those in bonds as bound with them, is an unworthy follower of him who came to proclaim liberty to the captive—to break to not slavery; a system which, whether regarded recey yoke, and to let the oppressed go free.

Resolved, That southern slavery is a sin of such sort mous turpitude, of so vast extent, and is identified with so many selfish interests, that the most stremous and undivided efforts of the north are required to effect its abolition. cet its abolition.
Resolved, That the public sentiment of the north this great and truly Christian object, the society has nctions and sustains southern slavery—and there-re every genuine friend of the slave should fearlessrevery genuine friend of the slave should fearlessa graya himself against this public sentiment, until it
to commence on the 12th of June, 1840, in order to
the liberator.

JOSHUA PERRY, Pres.

D. B. Harris, Sec'ry. to hasten the utter extinction of the slave trade. To this Conference, they earnestly invite the friends of

JOHN H. TREDGOLD, Secretary

ORANGE Scott. It will be seen that this individual, and forwarded to the Liberator and Massachusetts Ab- in an article which will be found in this week's Refuge, stigmatizes the Massachusetts Anti-Slavery So-Whereas, the new organization, or Massachusetts ciety as a ROTTEN-HEARTED, no-human govern-

Resolved, That we respectfully request all those epresenting said new organization not to come among is in that character

Resolved, That those cannot be the consistent advodets of Human Rights, who do not recognize and allow the right of opinion.

Whether they have any thing to say in condemnation of it.

Michigan. A State Convention is to be held at Tecumseh on the 23d inst.; and it is also in contemplation to hold a Young Men's Convention soon after, to organize a Young Men's State Society. These to organize a Young Men's State Society. These movements show that our friends in that quarter are alive in some measure to a sense of their responsibility in relation to the cause of freedom.

THE HEART OF THE COMMONWEALTH SOUND.

The integrity of the abolitionists of Worcester Counforward path of ab dition rectuinde. Take away from this Commonwealth some half a dozen aspiring, two faced, unprincipled men, who wear the abolition garb, yet have gone out from among us, and there would be no division visible among the abolitionists of Massachusetts. As a body, they are sound to the core—the freest of the free, clear sighted and independent, bold and uncompromising for the rights of man and the claims of bleeding humanity. Try them when and where you will, they will be found incorruptible. Every new trial proves, beyond all dispute, that the factious party in this State is as contemptible in numerical strength, as it is milignant in spirit, and desperate in purpose. It will soon be buried in the grave of infamy, side by side with the Colonization and American Union Societies, and the Clerical Appeal. The sifting of our ranks is almost completed, and the chaff is consuming in the unquenchable fire of Taurn and Risart. Not much longer is our State to be distracted and torn by division. Soon will the anti-slave-ry societies be rid of those who would narrow their

A resolution, sustaining the Massachusetts A. S. Society and its Board of Managers, was adopted by a nterest in its proceedings than a considerable number ganizationists, and giving their hearty support to the gle moment .- J. old society. We have reason to thank God and take courage. The heart of the Commonwealth is sound. further particulars and comments in another number.

The annual meeting of the Bristol Co. A. S. Sofriends of our cause on that important occasion. Es- by Myron Holley, Esq., of Rochester. sex, Middlesex, Norfolk, Plymouth and Worcester olutions was the following: Counties have all set the seal of reprobation apon the new movement, in this State, and Bristol, we trust, will not be backward in imitating their excellent ex-

IMPORTANT CORRECTION.

Among the resolutions reported by the Friend of Man as having been passed at the late annual meeting of the New York State Anti-Slavery Society, and which were published by us last week, was the fol-

Resolved, That every friend of the slave, who eith-

We thought it not a little strangethat such a resowho were both present at the meeting, have just in-formed we that IT WAS NOT PASSED. It was merely adopted for discussion, as a substitue for anoth-ON THE TABLE-AND NEVER CALLED UP. as a 'no-government' society. Like the Massachu-York inform us, that women were allowed to vote at the late anniversary in that State. What are we coming to? Quere-Will there be a new organization in New York? We shall see .- J.

I showed it, suggested that the object for which it was written would not be fully accomplished, without its publication. I therefore send it to you for that purpose. The general powers of a Justice of the Peace the part of the young men of Maine with peculiar force transfer almost all its authority to the Mayor and Aldermen and to the Police Court, that I had almost forgotten that I held the office. I intended resigning it, a long time since, but my tedious illness and long absence from town put it out of my head. The inconsistency, however, of holding such an office with my present principles occurred strongly to my mind during our anniversary, and I resolved to get rid of it without further delay. I accordingly sent in my resignation the next morning, and took the opportunity of publicly abjuring the oaths of allegiance which I have taken at several times, and which have been for a long time a thorn in my side. Hoping that you will find a place in the Liberator

or this communication,

I remain, my dear Garrison. Truly and affectionately yours. EDMUND QUINCY.

To His Excellency, Edward Everett, S.c. S.c.

Boston, Sept. 28th, 1839. Sin :- I herewith transmit to your Excellency the Commission of Justice of the Peace, which I received ome years since, from the honored hands of your predecessor, and respectfully tender my resignation of the same. I am induced to take this course for many easons, of which it will be sufficient to assign the ollowing. I cannot conscientiously discharge the duties imposed by the office of a conservator of the public peace, which necessarily involve the assumption of the right on the part of the community, delegated to me, of teking human life; which assumption, whether made by individuals or nations, I believe to be a sin against God. Again, I wish by this act to absolve myself from the guilt I incurred by taking the oaths. peace, which necessarily involve the assumption of myself from the guilt I incurred by taking the oaths he had let the subject alone, in my opinion. of allegiance to the Anti Christian Constitutions of this State and of the United States, at the time I acsepted the office. Though I hold an oath of allegiance o any government, founded upon the right of taking We should think it might make a certain class of men i.e at its discretion, to be absolutely void ab initio, eing contrary to the allegiance due, and due only, to the Most High, still I cannot feel myself discharged from the sin of rebellion against the Government of God, without a public abjuration of all allegiance un-der which I may have laid myself to any existing human government. I do, therefore, in the presence of Almighty God, and before you, as Chief Magistrate of this Commonwealth, hereby abjure and renounce all allegiance which I may at any time have acknowledged myself to owe to any government of man's in-

edged myself to owe to any government of man's institution. And I call upon Him and you to witness that I have put away from myself this iniquity for ever!

Permit me, in conclusion, to invite the attention of your Excellency to the consideration of the great question, which is now beginning to agitate the community, and which is destined to make this country and the world rock to the centre,—whether God has given to man the right of taking the life of man whenever he may deem it necessary for his own safety and advantage? Upon the answer to this question, of course, depends the rightfulness of all institutions reasing upon the life-taking principle.

Commending this solemn inquiry to your most earnest consideration, I have the honor to remain, truly and respectfully,

Your Excellency's well-wisher and friend,
EDMUND QUINCY.

**Rev. Mr. P.—I have thought a great deal about that, and it is one great objection that I should not think of being deal about that, and it is one great objection that I should not think of being deal about that, and it is one great objection that I should not think of being deal about that, and it is one great objection that I should not think of being deal about that, and it is one great objection that I should not think of being deal about that, and it is one great objection that I should not think of being deal about that, and it is one great objection that I should not think of being deal about that, and it is one great objection that I should not think of being deal about think of being deal about think of being deal about think of the individual with the N.

Hev. Mr. W.—Well, brother P., do you never have any misgrisings when you reflect that by being opposed to the abolitionists you become identified with the N.

Hev. Mr. W.—Well, brother P., do you never have any misgrisings when you reflect that by being opposed to the abolitionists you become identified with the N.

Hev. Mr. W.—Well, brother P., do you never have any misgrisings when you reflect that by being opposed to the abo

NEW AGENTS.

We are happy to announce to the friends of the an-ti-slavery enterprise in this State, that the old pioneer The integrity of the abolitionists of Worcester County has been lately tested, as in a fiery ordeal, and is proved to be pure gold. Whatever dross had attached uself is now purged away. We confess that we are almost as much surprised as pleased at the result, in view of the means and efforts which have been made by the new organization faction to blind their eyes, their faithful labors among us, and can assure them of the provided in the property of the provided in the prov orrupt their minds, and seduce them from the straight of ab dition rectitude. Take away from of constitutional abolitionism. We copy the follow-

tracted and torn by division. Soon will the anti-slave by societies be rid of those who would narrow their platform, cripple their efforts, and destroy their usefulness. They will then be prepared to make still more vigorous assaults upon the diabolical slave-system, and to march on triumphantly 'from conquering to conquer.'

The quarterly meeting of the Worcester North Division Anti-Slavery Society was held in West Boylston, on the 2d inst. A large number of delegates was in attendance, and the proceedings were very spirited. A resolution, sustaining the Massachusetts A. S. So-

REV. DAVID ROOT. We are sorry to perceive that arge majority. A similar resolution was adopted, by this brother has come to Massachusetts as an agent of an overwhelming vote, by the Worcester South A. S. the Abolition Society, to aid in promoting the work of Society, at Millbury, on Tuesday last. The meeting disunion and division, which that society is carrying on was very numerously attended, none taking a deeper with a zeal worthy of a better cause. He is to labor in the western part of the State. He has no doubt of colored delegates from the neighboring towns, some been grossly deceived in relation to the real cause of of whom addressed the meeting in an affecting and el- the new organization, or he would sooner part with equent manner, deprecating the course of the new or- his right hand than lend it his countenance for a sin-

POLITICAL MOVEMENTS. A Convention of 14 individuals in Munroe Co., N. Y., has nominated anti-slavery candidates to represent that county in the State tiety will be field at Fall River on Tuesday next. Let Legislature. The Convention also adopted a series of here be a strong and numerous assembly of the tried resolutions and an address, drawn up, we presume,

Besolved, That we respectfully pray the National Anti-Slavery Convention notified to assemble at Cleve-land, in Ohio, on the 23d of October next, to nominate suitable persons, as President and Vice President of the United States, to be supported at the next election for those offices, and take such measures as in their wisdom may appear best to promote their election The Geauga Co. (Ohio) A. S. Society has also made

separate nomination of candidates for county officers. Regarding these movements as ill-judged and tending to peril the anti-slavery enterprise, we hope they will call forth a general expression of disapprobation releases or neglects to aid him at the ballot-box, wastes his unavailing sympathies, and leaves the viction of oppression unrelieved and hopeless in the hand of the oppressor. prayer of the above resolution. Such a step would break that society into a thousand fragments. The ution should have been passed at all, much more that abo itionists ought to set their faces as a flint against should have been passed, as it appeared to have the attempts of certain individuals to turn the antibeen, without opposition. We are now enabled to slavery organizations into a political party. It is our set the matter right. Messrs. Hawley and Jackson. cessful, will work little else than mischief .- 1,

er of a similar character, and was afterwards LAID Men's Anti-Slavery Convention for Maine was held last week in Winthrop. Rev. Ezekiel Robinson was After all, therefore, the New York State Society must chosen President, Seth May, Esq. and Peleg Wadsfall under the condemnation of the new organization, worth, Vice Presidents, and A. Willey and C. L. Remond, Secretaries. There were present 134 members setts Society, it has refused to say that abolitionists, from 48 different towns. The Advocate of Freedom as such, are bound to vote. The brethren from New speaks of the Convention and its results in the follow ing terms:

We have just returned from the Convention returned too, with enlarged views of the grandeur of our cause, and a strengthened belief in its ultimate triumph. We are sure we express but the sentiments QUINCY, Sept. 30th, 1839.

My Dear Garrison:

I did not intend, when I wrote the accompanying letter, to make it public; but a valued friend, to whom I showed it, suggested that the object for which it was written would not be fully accomplished without in the first evening. THE POWERS OF THIS WORLD RENOUNCED. of those who attended, when we say, we had a noble

are so limited in the County of Suffolk, by Statutes and gratitude. For ourself, we highly value this Con-

wention. We have become acquainted with the young men of Maine. We know where and to whom our paper is going to some extent. We know we are not working alone.

Letters from Elizar Wright, Jr., editor of the Massachusetts Abolitionist, and N. P. Rogers, Esq. editor of the Herald of Freedom, N. H., were read, and ordered to be princed. ered to be printed.

THE KIDNAPPERS.

We cut the following from the Christian Reflector of Wednesday:

It is now decided that Dickinson Shearer and Wilkinson, now in Virginia, will be brought to this state for trial. Wm. Little of Shiriey and James Shearer of Washington in this State, and Turner of Palmer, will likewise be honored by the attention of a Jury, as coworkers in the respectable calling of kidnappers. Sidney O. Francis is safe at home with his parents here, and the lad, Hassard, stolen from Lunenburg, is safe in Virginia. The Messrs. Rices, who went to that state to reclaim the former, speak in praise of the kindness they met with on their journey, and especially among Virginians. Virginians.

The cause of freedom advances with steady step to-wards the final triumph.

TESTIMONY OF AN ENGLISH FRIEND. The following extract, which we are permitted to nake from a letter recently received by a laborer in the anti-slavery cause in Boston, from a member of the Society of Friends in Great Britain, is germane to the matter now in discussion between friend Philbrick and friend J. C. Fuller, of Skaneateles.

TENDER CONSCIENCES. blush, if they were not lost to all shame .- J.

There are many of our good ministers, and christians who are very much afraid of becoming identified with the abolitionists. who do not consider with whom they become identified by their opposition.

The following dialogue in substance occurred between two Presbyterian ministers in this State sometime since.

Rev. Mr. W.—Brother P., I have sometimes misgivings of conscience when I reflect, that by being an abolitionist I become identified with the new chool party.

Rev. Mr. P .- I have thought a great deal about

PHILADELPHIA.-There are three candidates in the field for the office of Mayor of the city of brotherly love—viz. Messrs. Kane, Montgomery, and Swift; the latter being the same individual who held the office when Pennsylvania Hall was burned by a mob. In answer to the questions of abolitiontsts, they all avow themselves the friends of free discussion, and in favor of granting compensation for property destroyed by mobs. The answer of Mr. Montgomery, however, appears, on the whole, to be the most hearty and satisctory. He says:

In this replying to your note, it affords me sincere gratification to have it in my power to assure you, that these opinions are not manufactured for the occasion, to please any party or sect, having sincerely entertained them ever since I was capable of appreciating the fact that we live under a written Constitution which constitution which the propagation of the page and the superior of the guaranties to American citizens the right of 'peacea-bly assembling' to discuss any question interesting to

bly assembling? to discuss any question interesting to themselves or to the community.

In the event of a mod or riot, were I invested with the chief magistracy of Philadelphia, I would not stop to inquire of what political, moral or religious sect, the party assailed might be composed, as a sense of my duty would dictate to me the necessity of extending to all the protection of the laws; and availing myself of all the power with which those laws might clothe me, I should glory, even with the sacrifice of my life, in protecting the lives and property of my fellow citizens, while in the exercise of their constitutional privileges.

GROSS ABUSE.

On Saturday last, two gentlemen took passage from Lockport for Rochester, in the packet boat, Phoenix, commanded by Capt. Dickey. They were C. C. Burleigh, and Stephen H. Gloucester, of Philadelphia, the former being an abolition lecturer, and the latter a colored deacon, in one of the Presbyterian churches of that city. The waiter gave the call to breakfast, when they were about twenty miles this side of Lockport; and they both seated themselves at the table, without any disturbance of other passengers. Immediately they were about twenty miles this side of Lockport; and they both seated themselves at the table, without any disturbance of other passengers. Immediately thereupon, the Captain told the deacon, that he must leave the table, which he instantly did. On which, Mr. Burleigh said to the Captain, with perfect mildness, 'Can't that friend eat?' 'No, damn you,' said the captain, 'nor you either, if you take his part!' Mr. Burleigh said he did not mean to infringe the rules of the boat. But the captain seized him by the collar, threatning to put him into the canal, called him a damn son of-a-bitch more than once, said he should neither eat nor stay on the boat, told him to pay his fare, dragged him along the deck; and after receiving his fare, including half-pay for the breakfast he had not eaten, pushed him violently ashore. He also compelled Mr. Gloucester, with like violence, to go ashore. In the violence and suddenness with which they were lorced ashore, Mr. Burleigh lost a part of his baggage, not yet recovered; and Mr. Gloucester was considerably injured in his leg. We make this statement on the authority of the two injured gentlemen; and shall remember the Boat, Phænx, Capt. Dickey.—Rochester Freeman.

The editor of the Abolitionist, after copying the foregoing paragraph, remarks as follows:

Such is the beautiful working out of the principle which lies at the foundation of the American Society for colonizing the Tree people of color. They can't rise here! The Capt. Dickeys won't allow them to eat with white folks! They must go. Well, but observe the C. C. Burleighs will eat with them. Who is G. G. Burleigh? The George Thompson of America. A man who might adorn the U. S. Senate if he would discorb bis course down that way. When his life course down that way. rect his course down that way. When his life comes to be written, (long, long we trust it will be after the overthrow of this miserable prejudice of caste,) how incredibly romantic will the above incident look!

Aye-and 'the George Thompson of America' is a n-resistant! He will neither punish Capt. Dickey nimself, nor employ the government to do it! He knows how to exercise the sublime virtue of forgiveness-when he is smitten, to turn the other cheek, and to overcome evil, not by physical pains and penalties, but by moral power. Such a man must indeed direct his course downward, to reach such a body as the U. S. Senate. His biographer, we trust, will not be under the necessity of recording his fall from the sublime and elevated position he now occupies to the station

MARRIED-In New Haven, Ct. by Rev. Mr. Lud-low, Mr. Peter Osborna to Miss Mary Catharine Brown.

DIED-In Reading. Sept. 26, Mrs. Catherine, wife of Mr. Bridge Wakefield, and daughter of the late Capt. John Cutter, of Woburn. aged 23.

NOTICES.

THE RHODE ISLAND A. S. SOCIETY. The fourth annual meeting of the Rhode Island An-Slavery Society, will be held on the 13th of Novemer next at Providence.

Abolitionists in every town and village throughout the State are requested to appoint delegates to attend the same. By order of the Ex. Committee, WM. M. CHACE, Cor. Sec. pro tem.

Providence, Oct. 8, 1839

PLYMOUTH COUNTY A. S. SOCIETY. The Plymouth County Anti-Slavery Society will hold its Quarterly meeting at the Methodist meeting house in Duxbury on Tuesday, the twenty-second day of this present month, October, to commence at 10 o'clock A. M. An Address is expected from W. L. Garrison.

W. T. BRIGGS, Secretary.
Scituate, October 4, 1839.

THE FAIR

TO SUSTAIN THE MASS. A. S. SOCLETY, Will be held on TUESDAY and WEDNESDAY, the 29th and 30th of October. Friends from the various towns, intending to take tables, are affectionately requested to be in the city on the 28th, and to take notice that they will hear at the Massachusetts Anti-Slavery office, 25 Cornhill, of friends at whose houses they will be cordially welcome during the season of the fair Those whom circumstances may prevent from coming in person, are requested to be so kind as to affix the prices to their goods, which shall receive our best

Particulars will be given hereafter of the donations and articles already received.

attention.

MARIA W. CHAPMAN, MARY A. W. JOHNSON, THANKFUL SOUTHWICK, LOUISA LORING, HENRIETTA SARGENT, LOUISA LORING, -ELIZA F. MERRIAM, SUSAN PAUL, ELIZA PHILBRICK, ANN T. G. PHILLIPS,
MARY YOUNG,
CAROLINE WESTON,
HELEN E. GARRISON. Many beautiful articles are already received.

The Fair will be held at Marlboro' Hall.

BRISTOL COUNTY ANTI-SLAVERY SOCIETY. The B. C. A. S. Society will hold its annual meeting in Fall River on Tuesday, October 15th, at 10.0'clock,

A. M.
Auxiliary societies are requested to appoint delegates without delay, and abolitionists, generally, are most earnestly invited to attend, as it is expected that questions having an important bearing on the cause, in this state, will be fully discussed.

CURTIS C. NICHOLS, Rec. Sec.

AMERICAN FREE PRODUCE ASSOCIATION. The first annual meeting of the American Free Produce Association, will be held in Philadelphia on the 15th of the Tenth month (October.) Societies auxiliary to this are requested to send large delegations, and the friends of the cause generally are invited to attend. On behalf of the Executive Committee.

ABM. L. PENNOCK, Chairman.

DANL. L. MILLER, Jr. Secretary.
Anti-Slavery papers, and others friendly to the obect are requested to insert the above notice.

SINGING SOCIETY.

The Massachusetts Harmonic Singing Society will commence their Singing School on Monday next, at half past 7 o'elock, under the instruction of Mr. Alexander S. Lincoln. Those who wish to inprove them selves in the art of music, can have an opportunity by meeting at the Infant School Boom on Friday and Monday evenings, at 2 o'clock.

HENRY WEEDEN, ELVEN CHADWICK, GEORGE WASHINGTON,

Oct. 2, 1839. SINGING SOCIETY.

Oct. 2, 1839,

ANTI-SLAVERY ALMANAC FOR

1840.

Just received and for sale, at the Anti-Slavery De-pository, 25 Cornhill, TWENTY-FIVE THOUSAND A. S. Almanacs at the following prices:—

Thirty dollars per thousand.
Three and a half "hundred.
Fifty cents "dozen.
Six cents single.

CINQUEZ.

Son of a scorned, down-trodden race, Whose mighty agonies and groans Are pleasant music to the base, Thy cause our nature owns.

They call thee pirate !- rank thy deed With all that men should curse and hate; And souls, to whom but gold may plead, Scowl if we call it great.

By such, thy garb and skin are deemed Our nature's Nazareth ;-can they there Find aims, of which they never dreamed, E'en with the skin they wear? MEN feel thee from thy country torn, The writhing prey of murderous thieves; The soul, to sacred freedom sworn,

Their sympathy receives. Thou hast a cherished native home, Where hearts must pine that love thee well,-Nor dost thou need the blood of Rome. To feel its sacred spell.

The mother of thy babes must weep Till eye is dim and heart is broken, And, in thy soul, how oft and deep Those pleading babes have spoken!

Thou hast a people, noble chief, Who owned, adored thy magic sway, Whose simple songs are hushed in grief, Since thou wert torn away. Perchance, the Spaniard found thee dreaming Of future ages, when thy name Should float in song, all brightly beaming With deeds of well won fame

Spaniard! the fiend thy mother's breast Bred thee to hate as all that's evil, As babes, in whiter arms caressed, Are taught to dread the devil : Shouldst thou, thus wronged and nursed, have brooked In slavery's blood and chains to roll thee. And fawn on him? Then had'st thou looked Mean as the thief who stole thee?

Had triumph, equal to thy will, Which burned with nature's holiest flame, Restored thee to thy native hill. There had a hero's name

Awoke in glory on thy brow :-There hearts would leap and songs would swell To honor thee ;-not there had'st thou Pined in a prison cell.

Hearts, too indignant to forget, Are listening while thy tale is told ; Wronged man, hope brightens for thee yet! To infamy unsold.

This soil would spurn us, should we dare To crush thee with a felon's doom; Our fathers' ashes, kindling there, Would curse us from the tomb.

THE AFRICAN CHIEF.

BY WILLIAM C. BRYANT. Chained in the market-place he stood. A man of giant frame, Amid the gathering multitude

That shrunk to hear his name,-All stern of look and strong of limb, His dark eye on the ground-And silently they gazed on him, As on a lion bound. Vainly, but well, that chief had fought-

He was a captive now; Yet pride, that fortune humbles not, Was written on his brow. The scars his dark broad bosom wore, Showed warrior true and brave ; A prince among his tribe before,

He could not be a slave. Then to his conqueror he spake-'My brother is a king; Undo this necklace from my neck,

And take this bracelet ring. And send me where my brother reigns, And I will fill thy hands With store of ivory from the plains,

And gold dust from the sands Will I unbind thy chain : That bloody hand shall never hold The battle-spear again.

A price thy nation never gave Shall yet be paid for thee ; For thou shalt be the Christian's slave In lands beyond the sea.' Then wept the warrior chief, and bade

To shred his locks away And one by one, each heavy braid Before the victor lay. Thick were the plaited locks, and long, And deftly hidden there

Shone many a wedge of gold, among The dark and crisped hair. Look, feast thy greedy eye with gold,

Long kept for sorest need :

-(thou askest sums untold --) Take it-And say that I am freed. Take it-my wife, the long, long day Weeps by the cocoa tree,

And my young children leave their play, And ask in vain for me.' "I take thy gold-but I have made

Thy fetters fast and strong. And mean that by the cocoa shade Thy wife shall wait thee long. Strong was the agony that shook The captive's frame to hear, And the proud meaning of his look

Was changed to mortal fear. His heart was broken-crazed his brain. At once his eye grew wild. He struggled hercely with his chain,

Whispered, and wept, and smiled Yet wore not long those fatal bands; For once, at shut of day,

They drew him forth upon the sands, The foul hyena's prey.

From the Massachusetts Spy. FAREWELL TO NEW ENGLAND. My much loved friends! what memories Of you will thronging come, When, far removed from you, I dwell

Within a distant home. Blest thoughts of you, my native hills Each morn will bring to mind. With many a scene of dear delight, Which I shall leave behind.

And when the evening sunlight throws Its rich and gorgeous dyes-When clouds of fleecy light repose In Pennsylvanian skies-Or when the pensive twilight hour Has deepened into night,

And evening, from her silent bower, Brings forth her gems of light-How often will the absent one

Partake your Christian cheer, And, on a wing invisible Her spirit hover near ! Though cloud-capt hills between us rise, And ocean's billows roll,

These earthly land-marks cannot bound

And when to Heaven your spirits mount, Upon the wing of prayer, h: may my name, with others borne, Find free acceptance there, Your blessings and your sympathies I fain would bear away, As fadeless gems to cheer the night,

Farewell, New England! other climes May boast a milder sky, Fair, and more fertile, other lands, In richer sun-like lie-Yet thine the scenes where life's true joys.

As suns to light the day.

Their richest zest impart, And thing the skies, which shed abroad The sunshine of the heart. 9th mo. 8, 1839.

NON-RESISTANCE.

From the Non-Resistant. FIRST ANNUAL MEETING OF THE NEW-ENGLAND NON-RESISTANCE SOCIETY.

WEDNESDAY MORNING, Sept. 25, 1839. Pursuant to the call thereof, the New-England Non-Resistance Society held its first annual meeting in the Chardon Street Chapel, at 9 o'clock, A. M. EFFINGHAM L. CAPRON, the President of the Society,

called the meeting to order. He said-I know it is the custom of voluntary societies to open their meetings with prayer; but as I cannot do his, nor call on others to do it, I feel bound to state that fact, though I would put no constraint on others. Mr. Garrison hoped freedom would prevail. We are divided in opinion and practice as to formal or

Mr. Hannaford. We all feel it essential to meet in the name of the Lord. What better order can we have than that of our Father? If we wish our meet ings to be in harmony and love, we must come int his holy order, which is Freedom.

vocal prayer, but here is opportunity for it.

Henry C. Wright moved the appointment of a committee to make out a Roll of the meeting. The Chair nominated William Bassett, N. H. Whiting and Tho. Davis, which nomination was adopted by the meeting.

The following is the Roll as made out by the com-

ROLL OF THE MEETING. MASSACHUSETTS. Olive Bearse, Centreville; Lucy Thayer, Barnsta-ble; Sally Richards, Danvers; Ezekiel Thayer, Barn-stable; Orpha S. Perham, Concord; Wm. T. Briggs, S. Scituate; Hannah S. Adams, Boston; William B. Earle, Leicester; Robert F. Walleut, Dennis; A. B. Alleot, Boston; Elkanah Nickerson, Harwich; Anna R. Philbrick, Brookline; Preserved Sprague, Lynn; Eliza Philbrick, Brookline; William A. Burley, Boston; L. M. Bail, Boston; Jonathan Buffum, Lynn; Caroline Weston, Boston; Samuel J. May, S. Scituate; Philemon R. Russell, Lynn; G. W. F. Mellen, Boston; Wm. Luscomb, Lyun; Mercy T. Buffum, Lynn; Effingham L. Capron, Uxbridge; Maria W. Chapman, Boston; James Needham, Salem; Mary A. W. Johnson, Boston; Joseph S. Wall, Worcester; Ezra C. Smith, Andover; Roswell Bowne, Andover; Olvin S. Brastow, Attleboro'; Josiah Hayward, Salem; Thomas Haskell, West Gloucester; Edward Palmer, Boston; Benjamin Hall, Groton; John Jones, Roxbury; Wibliam Waters, Boston; James Spooner, Earle, Leicester : Robert F. Wallent, Dennis : A R Roxbury; William Waters, Boston; James Spooner, Roxbury; William Waters, Boston; James Spooner, Plymouth; Samuel Henry, S. Wilbraham; Solomon Parsons, Worcester; C. O. Read, do.; George Brad-burn, Nantucket; Francis Wood, Worcester; Wm. P. Powell, New Bedford; Sylvester Phelps, Salem; P. Powell, New Bedford; Sylvester Phelps, Salem; Mary B. Gregory, Boston; George Shove, Danvers; Hiram A. Morse, Holliston; Enoch Hong, Lynn; Lucy W. Hong, do.; Hannah Buffum, do; Content Breed, do.; Sarah Alley do; Cyrus Horton, Holliston; George Pierce, Salem; George Pierce, Jr. do; Miranda C. Foster, Uxbridge; Clother Gifford, Fairbaven; Wm. Ashby, Newburypori; N. H. Whiting, Marshfeld; Lydia M. Child, Boston; Ezekiel Hale, Jr. Haverhill; Martha Ann G. Lincoln, Hingham; Mary H. Lincoln, do; Abby Vernon, Boston; Oliver Johnson, do; Betsey Fisher, do; James M. Noble, Pitts-H. Lincoln, do; Abby Vernon, Boston; Oliver Johnson, do; Betsey Fisher, do; James M. Noble, Pittsfield; Richard Hackett, Methuen; George Little, Lynn; W. H. Hayward, Boston; Samuel Philbrick, Brookline; Charles Simmons, Scituate; Nathan Heaton, Franklin; Richard Tnayer, Boston; Hewett Tolbrookine; Catries Simmons, Seculate; Nation freaton, Franklin; Richard Taayer, Boston; Hewett Tolman, Marshfield; J. W. Simmons, do; Samuel S. Guild, N. Attleboro; Wm. Ashby, Salem; Elizabeth Putnam, do; Maria French, do; Lucinda Wilmarth, Attleboro; Wm. Bassett, Lynn; Jerusha Bird, Taunton; Edmund Quincy, Boston; George Foster, Andever; Eliza Pope, Dorchester; Ann E. Fish, Mendon; Maria P. Wallis, Boston; Abigail H. Folsom, do; Eliza F. Meriam, do; Abigail L. Breed, Lynn; Wm. H. Fish, Millville; Daniel S. Whitney, Chelmsford; George W. Stacy, Carlisle; Charles K. Whipple, Boston; Laura Ann Waterhouse, do; Eliza H. Taft, Dedham; Abigail A. Richardson, Danvers; Lydia Richardson, do; Ann Clapp, Dorchester; Sarah C. Sanborn, Boston; Mercy Alley, Lynn; A. G. Comings, Salem; Ezekiel Roberts, do; Paul Dudley, Concord; Wm. B. Oliver, Lynn; Miriam B. Johnson, do; Helen E. Garrison, Boston; Mary M. Brooks, Concord; Christopher Robinson, Lynn; Mary Tyler, Boston: Nancy Prince, do; David Cambell, do; Lobbyie day, Micrick W. M. J. Scharle, Landing day, do; David Cambell, do; Lobbyie day, Micrick W. J. Scharles L. Dabried day, Micrick W. J. Scharles L. Scharles day, Micrick W. J. Scharles day, Micric

Elizabeth Lewis, N. Marshfield; Adin Ballou, Mendon; George Titcomb, Boston; Rebekah H. Foster, Andover; Mary A. Halliburton, Boston; Hannah C. Fifield, Weymouth; Nehemiah Holden, Boston; Reuben Weston, Reading; John Allen, Hanson; Zilpah H. Harlow, Plymouth; Mary Rogers, Chelsea; Edwin Burnham, Hamilton; Thankful Southwick, Boston; Lucy Earle, Leicester; Sarah Southwick, Boston; James Prideaux, do; Sarah Southwick, Boston; James Prideaux, do; Sarah Southwick, Boston; Prideaux, do; Sarah Southwick, Boston; Bares Prideaux, do; Sarah Southwick, Barthy Sarah Southwick, Boston; James Frideaux, oc; Sarah Southwick, Duxbury; Emeline Burley, Boston; Abby D. Cowdry, Acton; Mary K. Whiting, Boston; Zebediah Abbott, Andover; Caroline W. Abbott, do; John A. Collins, Boston; Effingham L. Capron, Uxbridge; A. A. Chase, Lynn; W. L. Garrison, Boston.

Tyler, Boston: Nancy Prince, do; David Cambell, do; John J. Debois, do; Micajah Wood, do; Sarah J. Paine, Roxbury; Abby A. Paine, do; Edward

J. Paine, Roxbury; Abby A. Paine, do; Edward Foster, Uxbridge; Joshua Perry, Hanson; Charles Spear, Boston; Sylvanus Jaggar, Centreville; Elisha J. Sherman, N. Marshfield; Charles C. Briggs, South

Scituate; Benjamin C. Elliott, Georgetown; Joseph W. Hitchcock, Springfield; James P. Boyce, Lynn

rah C. Rugg, Groton; Nancy Lovell, zabeth Lewis, N. Marshfield; Adin B

MAINE. Greely Hanniford, Cape Elizabeth. NEW HAMPSHIRE.

John B. Chandler, Concord; Mary Clark, do; Amos Scripture, Mason; W. Emery, Loudon; S. S. Foster, Canterbury. VERMONT.

Patton Davis, E. Bethel; Deborah S. Orvis, Ferrisburgh; Abraham Orvis, do; Jehiel Claffield; N. W. Bixby, East Williamstown. do : Jehiel Claffin, Brook RHODE ISLAND. Wm. Adams, Pawtucket : Cynthia Hill, do : Janet

M. Adams, do; George L. Clarke, Providence; Eliza J. Davis, do; Christopher A. Greene, E. Greenwich; Francis A. Chace, Providence; Sarah E. Chace, do; Wm. Chace, do; Mary E. Chace, do; Wm. M. Chace, do; Thomas Davis, do; Joseph A. Barker. CONNECTICUT.

Leonard Tuttle, Prospect; P. Scarborough, Brook lyn; Sarah Benson, Brooklyn; Jason Barton, Middle Haddam; A. Sydney Southworth, Brooklyn. NEW YORK.

Joseph Carpenter, New Rochelle; Joseph Post, ong Island; Jane Kendall, New York; Roswell Goss, do.

PENNSYLVANIA. Lucretia Mott, Philadelphia.

Outo. Nancy Daggett, Oberlin; Amos Dresser, do.

W. L. Garrison moved that ail persons present, whether male or female, agreeing with us as to the object of our Society, be invited to act with us on this ecasion.

William Adams moved an amendment ;-- whether agreeing or not agreeing.' He was here for truth and light, and it was one way of obtaining both to give opportunity for the suggestions of those who do not agree with us.

W L. Garrison said, that as our society was a specific, society and had met on this occasion to transact specific business, he doubted whether all should be invited to act with us, though any who are opposed to ns we are certainly willing to hear. Lydia Maria Child wished that it might be so

amended as to read 'all who take a friendly interest;'

for she was such an one, and doubtless there were also many others who would like to take the benefit of such an amendment. Oliver Johnson seconded the last amendment, stating that the list of members of this meeting was a distinct thing from the list of members of the Socie

ty, and that on business resolutions, of course only nembers of the Society would take action. On nomination of the chair, a business com was appointed, consisting of the following persons:

Samuel J. May, Edmund Quincy, Henry C. Wright Wm. L. Garrison, Lucretia Mott, Maria W. Chap Lydia Maria Child, Thankful Southwick, and Adia

Voted, that Charles Simmons, in the absence of the Secretary, be appointed to that office pro tem.

Voted, that the following persons be a committee

for the nomination of officers for the ensuing year: Oliver Johnson, Mass.; Thomas Davis, R. I.; Abraham Orvis, Vt.; John B. Chandler, N. H.; Leonard Tuttle, Ct.; Eliza Taft, Mass.; Lucy Earle, Mass. S. J. May presented the following resolution in behalf of the business committee.

Resolved, That the only basis upon which a reformatory Society can stand and effect its work in the hearts of men, is a sacred respect for the right of Mr. May hoped we should pass no resolutions here

without thorough consideration. It was better to spend days and weeks in their discussion, than by a hasty passage of them, to lay the foundation of future misunderstanding among ourselves. I look back with pain and shame upon the history of another reform. Such difficulties as I there see, never could have arisen, had impulse been examined, and the sanction of conviction been obtained in the beginning by full discussion. The principles of that reform were broad as humanity. Some then gave their assent to them without due consideration of their spirit and meaning. Let us take warning. I hope we shall have great length of discussion.

Mr Burnham of Boston, wished to know what was implied in this resolution by the right of opinion. Did it mean our opinions on the subject of non-resistance, or our religious or theological opinions, either or both ?

H. C. Wright replied, that to his mind, it alluded to opinions on every point but the one point on which we were all agreed. That was his construction, and he rejoiced that this question came up at the threshold. Whoever are ready to co-operate with us in the use of any means for the extension and success of our principles, be they American, English, Hindoo, or Chi nese, black, white or red, rich or poor, wise or simple learned or illiterate, Trinitarian or Unitarian, Presbyterians, Congregationalists, or Episcopalians, or Ro man Catholies, Methodists, Universalists or Baptists whatever be their differences, whether of clime, color, sect, religious belief, ecclesiastical organization whoever they may be-whatever they may be, we welcome them here to an equal co-operation.

Truth can never be injured by discussion. The nan that is a non-resistant, whether an agent or a member of the Society, let him discuss what subjects he pleases in his individual capacity. If we think them erroneous, we can combat them on some other platform than this. If they can labor with us for the diffusion of our principles on this one point, they may do good, though they differ from us in every thing

Adin Ballon observed that the minds of the mem bers of the meeting were fixed by that resolution on the Society, and therefore moved that the constitution be read.

The constitution was then read by H. C. Wright. Charles K. Whipple, (having given the previous n tice of his motion required by the constitution,) moved its amendment by the erasure of the money qualification for membership, contained in the 3d article The resolution under consideration was laid on the table for the purpose of trying the sense of the Society on Mr. Whipple's amendment, which was unaniisly adopted, and the resolution again taken up. Mr. Burnham of Boston, enquired whether the res

Lucretia Mott of Philadelphia, thought the resolution referred not to opinions, but to the right of opin

olution required of members of this Society to respect he opinions of a war-man. The right we cannot deny, and ought to respect, though the opinion may be such as we disapprove. W. L. Garrison. There is but one omnipotent prin--that of love. For more than 5000 years, men have attempted in vain to arrange their compulsory institutions, without that vital principle. Ever since the fall, hatred has gone on with its work of subdivision, territorial and ecclesiastical, ending in waging wars for destruction. We profess to have built upor the foundation of love to God, to man, and even to our worst enemies; and we say that is the only foundation on which any human arrangement can stand or prosper. We have had instruction enough in the experience of the past as to the futility of men's organizing themselves without some great principle. It has been seen that attempts to make all men Baptists are futile, for all men cannot be made toa gree in forms or in abstract belief. For want of a strong common principle of action, the Jews of old would have no dealings with the Samaritan; and so with our modern protestant Jews. The Bible Society arose. That had a principle, and succeeded. Sectarianism trembled. The temperance cause was started. Who belong to it, and constitute its ranks and its strength? Baptists, Methodists, Trinitarions, Universalists. Men of all those names both love and hate it, but it appeals to mankind and its principles are true every where, and in all those sects. How noble have been its endeavors -how glorious its achievements! The anti-slavery principle is another example. We thought we had

there a universal principle. But the discovery has

been made by high professors, that that is narrow, and will hold only one half the human race. The more there is done by these great and univeral principles, the more trouble there will be in Babylon. All that belongs to priesteraft will in an especial manner be terribly shaken. All these principles are niversal, but non-resistance is broader and deeper than the rest. It is the gospel, summed up in that one word-Love-the Love of Enemies. The right of opinion referred to in this resolution means that, while we agree as to the treatment of enemies, no finger of reproach shall be pointed at the brother who believes in the trinity, the unity, or any other sys tem or theological creed. We are united in acknowledging the justice and the necessity of loving our nemies. That is our bond of union. In the anti slavery ranks, some refuse to co-operate with others on account of their differing notions of the Sabbathof holiness-because of the fact of their sex-because of their sentiments respecting the application of pains and penalties to moral evil. Is this the spirit of abolition? No. When a house is on fire, we rush out simultaneously, and apply our strength to the engine. Do we hesitate in the midst of the conflagration? Do we thrust our brother from our side, and cry away vith you -you don't believe as we do? No! we rejoice at his presence-we labor with him to extinguish the flames with all our strength : and are not those laboring under an awful delusion, who suppose themselves actuated by the spirit of Christ, when they would drive their brethren from the scene of conflict with the destructive elements which are combined against the freedom and happiness of man? If any of this So ciety should do so, will it not be evident that their love for the principles of action of this Society has grown cold? They have ceased to be non-resistants when they cannot thus 'endure all things' This acknowledgment of the right of opinion does not forbid our interrogating others as to their opinions-endeavoring to change their opinions if we deem them erroneous, and protesting against their opinions. We are not tongue-tied as individuals. We are not required to have a deference for each other's opinions. That is not the practical bearing of this resolution. There are times and places where those opinions which are not in our view just, may be attacked : but I trust

acknowledges the right to hold them. Mr. Hannaford. The only way in which we can combine together to have an evil done away, is to let our brother have his own opinion. He has just as good a right to his, as we have to ours: and if we come together in love, the Lord will meet with us, we shall drink of his spirit, we shall meet heart to heart, and in our consideration of the pure principles of the gospel, where we see eye to eye, shall lose all obstinate pride in our opinions; and so we shall be more likely to gain our brother than in any other way. The

that this resolution may be adopted by us, because it

wicked inventions and institutions of men, these false beavens that they have built over us, will be terribly shaken, when we can agree for one moment to go against them, however we disagree in other matters.

Richard Thayer was glad that all men's opinions were to be tolerated. Think and let think-that should be our motto. Because we feel toleration to be desirable to ourselves, let us allow it to others. If we are not tolerated in our opinions, we must not be provoked into intolerance. Some may hurl weapons it us, but we must not hurl them back again. Then those who meant us evil, will find their proceedings overruled for good. Thus by our patience may many be led to investigate. We must be careful not to repel our opponents. Let us call them brethren. Let is show readiness to discuss with them kindly. No converts can be made by unkindness. If listeners are not able to appreciate our arguments, they always can our temper. The man who heard a disputation n another language, was asked what satisfaction it gave him, since he could not possibly know which got the better in the argument. Oh, replied he, I can easily tell which side of the question has the argument; I can see who gets mad first. Let it never be said of a non-resistant that he got mad first.

Mr. Titcomb of Boston, had not expected such a resolution as this. He knew that this want of toleraion had occasioned great contention in the anti-slavery cause, and he had himself been thrown into a sort of eddy by opposition on the one side, and inconsistency on the other. It had been said of one of the promi nent advocates of non-resistance, that he was 'a little cracked.' In a town where he (Mr. T.) had been, there was talk of replacing the bell, because it was cracked, till the inhabitants noticed the improvement of its tone since the fracture. Before, it was thick and heavy, afterwards, its tones became full and clear. So he thought in the present case. This non resist ance bell that had been condemned as 'cracked,' sounded to him better than ever. I look for great principles, and but for recognizing this of toleration at this time, I should not have been interested in the discussion this morning. I have been for 10 years a close listener to the preached gospel, but for want of this principle in the churches, have never been able to connect myself with any of them. I once knew of two women, who professed to love the Lord Jesus Christ in sincerity. They could not be received into his communion on earth, because they did not, perhaps could not, receive some minor point of doctrine, no more connected with the love of Christ than the most trifling disputed fact. When I see the way in which non-resistants fight their battles. I have no fears that they will do any damage. May God speed them.

Whitney, of Middlesex village, wished to mend the suggestion of his brother Thayer, who had hoped that it never might be said a non-resistant got mad first. He wished that it never might be said that a non-resistant got mad. Mr. Thayer heartily assented to that amendment.

Samuel J. May said-Let us dwell on this resoluon, till all have expressed what ideas they may have upon it, and then, better than a hand-vote, let its spirit kindle up in our hearts. I find that I place every year less value on organization, as I clearly discern the power that rests in the individual. This power can be preserved in organizations only by resisting the feeling that leads us to encroach on his right of opinion. It is possible that the widest differences of opinion may exist with the utmost union of heart, and the most uninterrupted affection. Thus it is with my brother Garrison and myself. I do not by any means agree with him, on various topics. We differ widely and oppose each other warmly, and rebuke each other faithfully, where one fails of duty in the judgment of the other. We have always done it, and it has never for one moment interrupted our mutual regard or impaired the free frank character of our intercourse. The resolution does not imply acquiescence. If it did, the Non-Resistance Society would be an infinite evil :- or at least, as great an evil, as, by its respect for the right of opinion, it may become a good. There is a great difference between acquiescing in a brother's opinions and respecting his rights. We want no more verbal assent to our own inions from others. If my brother differs from me this Society, I have, I ought to have, no wish to urn him out, or to make him feel uncomfortable in remaining in association with me. I want to change his heart-nothing else. I do not wish him to yield his opinions out of regard to me, or in consideration of my ability to aid him in any way :- I do not wish him to appear to agree, if he does not agree in reality. or to keep silence when our point of difference is alluded to. He may keep silence, but I have not gained my brother. Nothing is attained by his suppression of his convictions. I would have no idea exist in one man's mind which could lead another's mind to vio late its own convictions. When this wish to force assent or to punish the honest expression of opinions has obtained possession of a man's mind, he loses all his moral power,-he ceases to be a child of God. I would never continue a discussion after feeling the slightest irritation, because I might thereby be led into a violation of this principle, and to judge my brother's heart by his opinions

I myself belong to a religious denomination, the ninisters of which are but few in number. I found myself on board a steamboat on one occasion, with many other ministers, one of whom naturally supposed me to be a brother minister of his own denomi nation, from the circumstance of our conversing with ease and pleasure with the rest, on various subjects that came up, without clashing or disagreement. We all talked very lovingly, till we reached Philadelphia. On the retarn, I met my orthodox fellow-traveller again. I was talking with two well known heretics He seemed uneasy and displeased, and taking me aside, expressed great abhorrence of my companions. Why,' said he, with great emphasis, 'they are Unita-'And so am I a Unitarian,' I said. He aprians! peared horror struck. 'You a Unitarian! why we talked very delightfully as we came on.' 'So we can going back,' I replied, 'if you please.' He answered in a very unkind and cutting manner. I stopped him; and asked his permission to put one question. 'Do you believe,' I said, 'that it is possible that you may be wrong, and I right?' 'No,' he said, 'it is impossible that the faith which is so dear to me, and so precious and valuable to my soul, is erroneous. I know that I am positively right.' 'Then,' said I, we had better stop. Your mind is, it appears, closed, and therefore it is useless for us to converse on the subject on which we differ. I will lend you books if you will read them, for they cannot get irritated. Their countenances cannot reflect back your unkind remarks, as mine might do. I will send you our publications. I would willingly converse, if you were willing, and if I felt sure of myself, that I should not be discomposed by any thing that might be said: but as it is, I prefer to stop.' This is merely a recollection-pardon me for alluding to it by way of illustration of the principle, that while we respectfully admit another's right of opinion, we should aim to produce in him only a change of heart. Let us not give those who differ from us, any reason to suppose we enter-

tain any other wish. Lucretia Mott hoped this resolution would be well and thoroughly considered before its passage, as it seemed to her to strike at the root of the religious opinions entertained by some of us. Once let it be laid down that an opinion is necessary to salvation, and toleration becomes inconsistent. But I dislike the word toleration. It does not convey the right idea. Is it not yielded in the most orthodox sects, that the members may adopt various opinions as to the mode of being, in a future state of existence? So it might be with regard to other differences of opin ion; and it is a most important thing that it should be so in our present association. This resolution, if heartily adopted, will bring good out of all our discussions. It will, like the philosopher's stone, transmute base metal into gold.

"Wm. B. Powell alluded to the scripture which counsels us to obtain gold and white raiment and eye salve. He thought he had obtained them all, from

the arguments of the discussion last night * He would not trouble the hearers with his crude notions, for he considered himself as in the lowest class of the learners on this subject. He believed the principles of non-resistance heaven-born. Men talk about the animal instinct of self defence :- it is a divine instinct not to kill. One in an upper story, leaning far out of the window to witness a procession, fell out upon an old man, and killed him. The judge called it accidental homicide. 'Justice!' cries the nearest of kin - 'blood for blood.' 'No,' says a common rough man who was standing by, 'to slay him who killed your father is not justice. Let him stand where your father did, under the window, while you leap out of it upon him.' But was that justice? No Blood for blood never can be justice.

Mr. Comings of Salem, thought opinion was private property, with which we had, in our associate capac iv, nothing to do. This resolution will express that to the public. It disclaims any right to intermeddle with private property. We must decide disputed points by the word of God. Then they become matters of faith-not of opinion. Win. Chace of Providence, had an idea that he

wanted to express, but said he hardly knew how to shape it. I am a Mahometan-an Arab of the tribe of Oman. I have been all my life a traveller among all nations-sometimes a persecutor of Christians But during my wanderings, I discovered a principle of action which seemed to me excellent and universal in its application. I said to myself, has not God established it? If he has, others must also have it in the depths of their hearts, although they may be neither Mussulmen nor Asiatics. I have seen sea after sea of violence dash over every refuge where I have thought to dwell in peace. Can I come here then? I do not know you as Christians-I do not know you as Jews Can I join you? Should we not offend one another? Are the doors open? I was here a year ago-I got instruction then. I only doubt as to my own worthiness. I love this principle-I would not disgrace it. I have looked for twenty years to find the men with whom I could unite upon this principle which I love. I am no talker-but I want to find out-I want to learn-I want to follow you if I may. I hope to stay till the end of your meeting, and then to find that I may join you. May God speed you.

Mr. Brown from Pennsylvania, said he was not a member of this Society, but of one founded on the same principle of love of humanity. I differ from you in some particulars perhaps, but I agree with you in renouncing physical violence in personal sel'defence. I wish to know whether I could be received notwithstanding my differences, if I am willing to have that principle carried out right? I believe it is the principle on which Christ and the Apostles acted. But there is a human government. I have lived under it from childhood, I have a respect for it as an institution of wise and good men, my forefathers; and am uncertain respecting the application of your principles to it. H. C. Wright. Our point of union is, the applica-

tion of our principles to all institutions based on violence. Our friend can judge for himself whether he onites with us.

Wm. Adams of Pawtucket, agreed in substance with the Society, but thought it founded not upon the love of man merely, but the love of God. Love to man is the fruit :- love to God produces it.

Mr. Spooner of Plymouth, did not yet fully understand where we stood. Suppose we should hereafter differ in opinion, and a new Non-Resistance Society be deemed necessary; are we to respect the opinions of those who are for a division? One gentleman has alluded to an engine in illustration of this matter. But if some individuals think they can extinguish the flames by another engine, then a certain individual calls them hypocrites.

Win. B. Earle of Worcester, said we were not setlling the question involved in the resolution as a principle of non-resistance. It was a first principle of moral philosophy. It has been well observed that there is a distinction between opinion and the right of opinion. When we undertake with red hot tongs to regulate opinion, we commit an outrage upon our maker; for it is his gift of which we undertake to deprive his children. The only way in which a man can obtain or secure his own rights, is by claiming the same rights for all other men.

Mr. Burnham of Boston. When there can be another love of God raised, then there may be need of another Non-Resistance Society.

Stephen S. Foster of New Hampshire, considered the resolution of importance, as a land-mark in our enterprise. It seems to me introduced in the hope of preventing inconveniences which may occur hereaf-Does it not imply that we are never to pass resolutions condemnatory of the sentiments of any of the members?

Abraham Orvis of Vermont. I think the meaning of it is, that we will never pass a resolution censuring Unitarians, Catholies, &c.

S. J. May. Just so. Yet, if we incidentally and unwittingly introduce our distinctive religious or denominational opinions, you will bear with us. It is involuntary. I cannot talk like a Trinitarian. No one could fail to know what was my faith. It must necessarily imbue my whole speech and conversation. But I have no wish to obtrude it as a matter of discussion, and I mean, in voting for this resolution, to say that no action of the Society as such, should be taken upon it.

Stephen S. Foster. If that is so, I cannot accede to the resolution. I am in the Anti-Slavery Society, and I am a non-resistant. When a resolution is brought forward in that Society which conflicts with my opinion as a non-resistant, I maintain that the majority ought to speak out, though they condemn my religious belief. This resolution is to be our waymark. If it prevents us from speaking out effectually when we have a bible resolution up for consideration, because an infidel cannot have his opinions censured, it is apparent how we are hindered. We want to bring out the truths of the bible in strong and glowing relief. Those precious truths are the means to which we look for the success of our enterprise.

S. J. May replied that in the case alluded to by his brother Foster, no one was hindered from bringing forward or voting for just such resolutions as he chose respecting non-resistance.

Stephen S. Foster said he had heard it stated, and doubted not that it was so, that ninety-nine hundredths of the Mass. A. S. Society did not believe in non-resistance. Yet, it lately appeared that they could not. under the spirit of such a resolution as the one now before us, pass a resolution expressing what they did

Lucretia Mott said, I think my brother again confuses opinion with the right of opinion. The ninetynine hundredths can adopt such resolutions as they choose, in this spirit of love and freedom. But it forbids them to require of the one in the minority to adopt them, under penalty of disgrace.

Mr. Foster. I am perfectly satisfied by that expla-

Mr. Titcomb of Boston. I go for the broadest understanding of freedom in associations. Whatever is brought in for their action upon it, let this be under-

W. B. Earle. This resolution sounds to me as if it had not come forth fully converted to the non-resistance principles. It takes our minds away from the thoughts which would rise naturally in our minds on this occasion. Its meaning seems to be, sectarian distinction. It is founded in jealousy of each other. Let us lay it on the table. Let us walk by truth, and obey the truth. That is the business of a non-resistant. I dislike the language of jealousy.

H. C Wright disliked the idea of disposing of it o, and hoped the question would be taken upon the

Mr. Hannaford. I cannot discern any spirit of jealousy in this meeting. I have a better opinion of my brothers and sisters than to think there is,

* Between Mr. Colver and Mr. Wright

Lucretia Mott. The resolution, I think, not jealousy, but distrust of ourselves The resolution, after one or two verbal amen

The resolution, direct open as it stands above Edmund Quincy presented the following in of the Business Committee. Resolved, That where there is union of le

Resolved, I hat where there is union of le righteous cause, there will be no division give of differences of opinion, however wide say ences may be; and that should divisions ere in our ranks, they will prove that the hears of us have become dismitted from the holy p which drew us together. Mr. Brown of Pennsylvania, thought they

pertain subject which strikes us very forcib which is not much thought about at a distr discussion seems to be suggested by something nti-slavery cause. H. C. Wright. It is a matter of principle

men's minds in this section of the con ight upon, and which men's minds every s light upon. The resolution is suggesti by something in the circumstances of Mass but the subject matter of it concerns no page spot ; it is true every where. The resolu that if ever any of the brethren look cold, and by off, it will be because a change has come over the It will be because the principles have no lag hold upon their hearts.

Clother Gifford hoped no machinery for cre sect would ever be got into operation among as Wm. B. Powell thought the analogy between ire engine and the new organization would There was no harm in a new engine, be pose those who worked it were for filing muddy water, for the purpose of playing on old fire company, cutting up the hose, &c.

The resolution was unanimously adopted, an meeting adjourned to the afternoon.

MISCELLANEOUS

WHAT CHILDREN MAY DO. When President Van Buren was at Rochester when received the bureo was at Rechester, as boy in that city, by permission of his parent, ented the following memorial, which was treveously received by the chief magistrate of the tar

President Van Buren: Sir-Permit a child, five years old, to bid to Sir—Permit a child, five years old, to bid ye come to this city. I have been taught to respect to the sir, and through the predilection of my paren been honored with your name, and by them in to present to your favorable consideration, a for the release of W. L. Mackenzie from his confinement. May God bless and preserve years, an ornament to your country a many years, an ornament to your count to the age in which you live, and a shin the youth of this highly favored nation.

Rochester, Sept. 5, 1839. Why would it not be well to have some har

memorials sent to Washington, signed by his tren, with consent of their parents, paying the ient not to give up those little Africas girls and ittle boy, into the hands of the old Spansh slat der, because he has no right to them, said the eft here, they will be well brought tert nere, they will be well brought up, taught or and to work, and to love Jesus Christ, and the they wish it, sent back to Africa to try to fait mothers and sisters and brothers, and try to left bout the Saviour .- Emancipator TO CORRESPONDENTS.

TO CORRESPONDENTS.

WRITE PLAIN. We not unfrequently recommunications which it is almost impossible pher. This core less manner of preparing aried the press, is, to say the least, extremely soon It is a serious tax upon our time, and almost injurious to our eyes. If articles are worthy of tion, they are worthy of a careful preparation, before they are forwarded for our old And it is perfectly fair, according to every rule soming, to measure a writer's solicitude for the soning, to measure a writer's solicitude for the cation of his pieces, by the amount of attention receive in this respect. It is unnecessary for say what would be the fate of many article re lish, were we to make this a test of ment.

Harvey Peas, on Tuesday last, was fined for ars and sentenced to four months imprisons he county jail. Although this may a penalty, we are satisfied from the evidence, has meeting out justice. It appears in evidence the has been in the constant habit of whipping hi ever since the wedding night, and in conversal his neighbors, who reproved him for ill treat contended that he had a right, which he con from the Holy Scriptures, to whip and rule his whe pleased. We think the jury can contact that they have a right to punish him also for Brooklyn (Ind.) American.

AN EXECUTION. The following paragraph eared in several of the public prints Mr. James G. Birney recently executed at ille a deed of manumi

A Philadelphia paper tells the story in this fashin 'Mr. James G. Birney, recently hung at Lourd gave a deed of manumission to twenty sla had descended to him from his father.'

scended to him from his father.

A PREACHING FAMILY. The Boston A PREACHING FAMILY. The Boston an orticle on the late death of the lamed Vincent Thatcher, says, 'It is remarkat the first of the stock who came over from try, in 1635—and his father was a m down to the decease of our young fellow. line of ministers has been uni ons. A tradition existed in the v. Mr. Thatcher, of Attlebore', (orda that he was the fourteenth oldest son succession ployed in the sacred profession!

AN AMERICAN SLAVER. The Schooner Eup Capt. McNeil, has arrived at Cape Mesuradicoast of Africa. She has been taken off the while cruising, by the British government Harlequin, on suspicion of being a slat the arrangements, and usual implement securing slaves. She was given up to chanan, U. S. Consul at Liberia, who I on board, and ordered her to Philade fitted out in Havana. She is Baltimore to American papers, furnished doubtless by the Mr. Trist, American Consul at Havana.

PROSCRIPTION OF MOURNING AFFAREL. A been held by the citizens of Cazenovia, it was resolved that the wearing of mou for the dead was useless, and pro ntation than sincere regret. The metermined to use their influence to ab from society. AN OLD SETTLER. The Delaware Co says there is at present on the farm of Caled Va

of Middletown, in that county, a land unie m with the initials T. O. 1711. He has been seen a regularly every year for the last ten years, aler Chief Justice Taney manumitted all of his some 15 or 20 years ago—and he is living ye bably never occurred to them to cut his three act of benevolence. He is now considered by

act of benevolence. He is now considered ored people who know him, as their partitle has enabled others besides his own themselves.—New Lisbon Aurora. A lamentable tragedy took place recently mond, Ky. Mr. Muzzy, son of Dr. Muzzy Hanover, now of Cincinnati, was engaged as and had occasion to correct the son of Mr. Survey and the contract of the contract o S. remonstrated, but was apparently s. remonstrated, but house. When he are invited Mr. M. to his house. When he are was ushered into a room and the door locked to stone with a cowhide beat M severely. It the parties afterwards met in the street, and to were exchanged, one of them proving fatal to were exchanged.

the first aggressor. THE FOUTH YEAR OF THE GRAHAM JOURNAL.

Will commence the first of January, ed at No. 9 Washington street, Boston, and street, New York; price one dollar a year As the third volume is near its close, scribers do not generally wish to div ake a large quantity of back scribers, viz: all who, after this notice forward their names for the fourth vol entitled to the remaining numbers of the subscriptions are this notice a f shall be entitle of the Graham New York as who have no lar favor co piease order

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eaking of the slav-not, at the time of lers? Is it not on not of constitutions desirable an object We have not room. I James Madisso ted in another con a overthrow of sla r. Faulkner, in his legates, in 1632, t peval with our ind njamin Watkins! letters to the peo the fact that 'dur his after, the abol ic with many of low he mentions and now,' says Mr vived.' A late wr 'At the adoption of as regarded as a ction was universe,', Grayson, Tucke ee, Blair, Mason, paight, Ramsay, Pi id nearly all the ill

arly all the ill mac, proclaimed if This testimony in our early politica the Continental C go slave trade—the fessional action for hought would unde e careful avoidance the U. S. Constitu-orention, that 's. ion, that 'w dention, that 'w hould remain upon ever had been' ‡ ress, in 1787, adop that of Mr. Yates ver prohibiting sla ory. (out of which iana, and Illinoi mong the facts when

mang the facts wh men, who have ex-and religious liberti-ery should be abole et, give their reas-te nation in gener-maneipation of the mong them seems ous JAy, (a north aveholder,) who s 'Till America, co Heaven will be it on, but it is just-be world, and I be ur court, that thos The friends of Ar-ite the friends of Ar-ite the friends of Ar-

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* Jefferson's note